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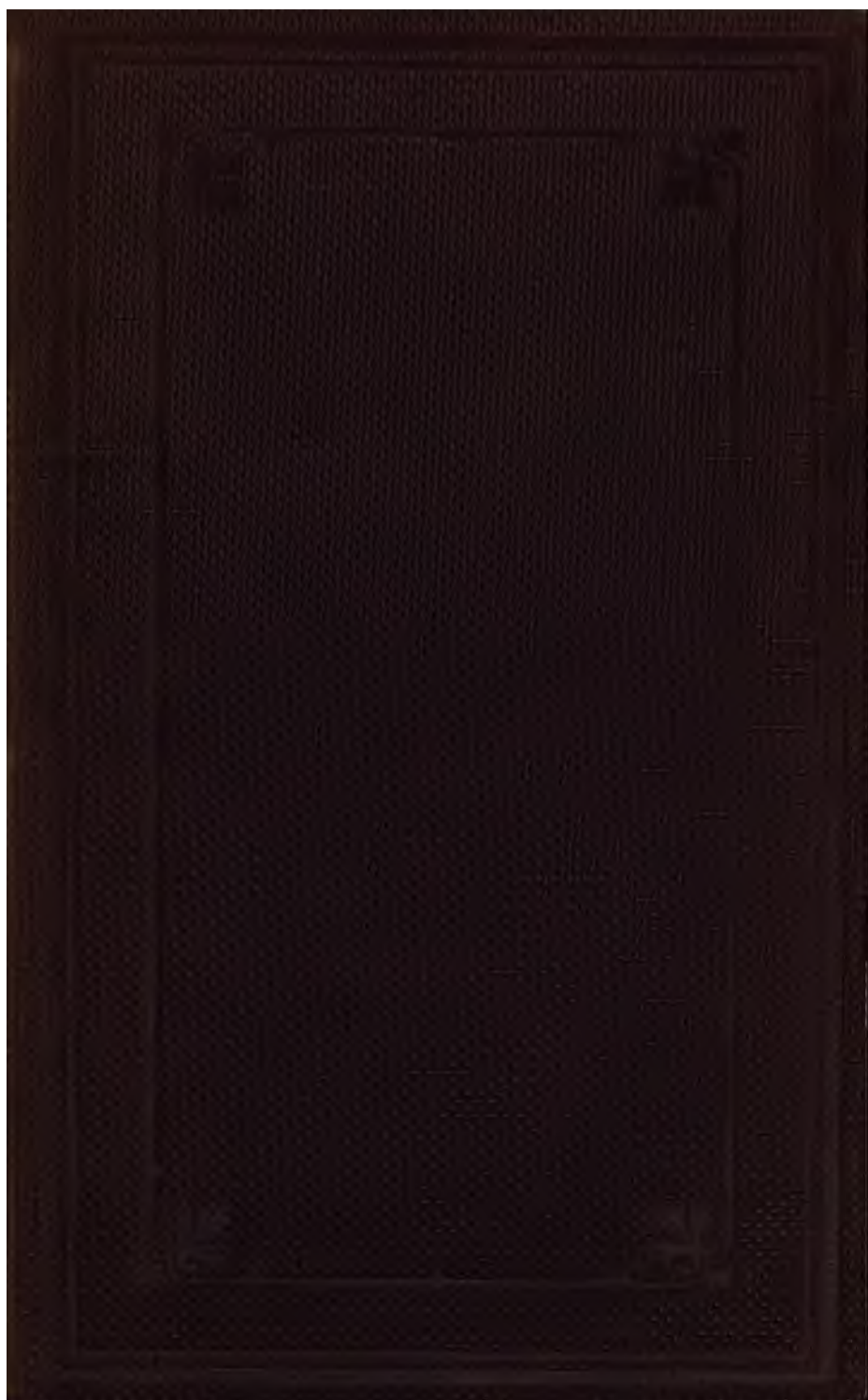
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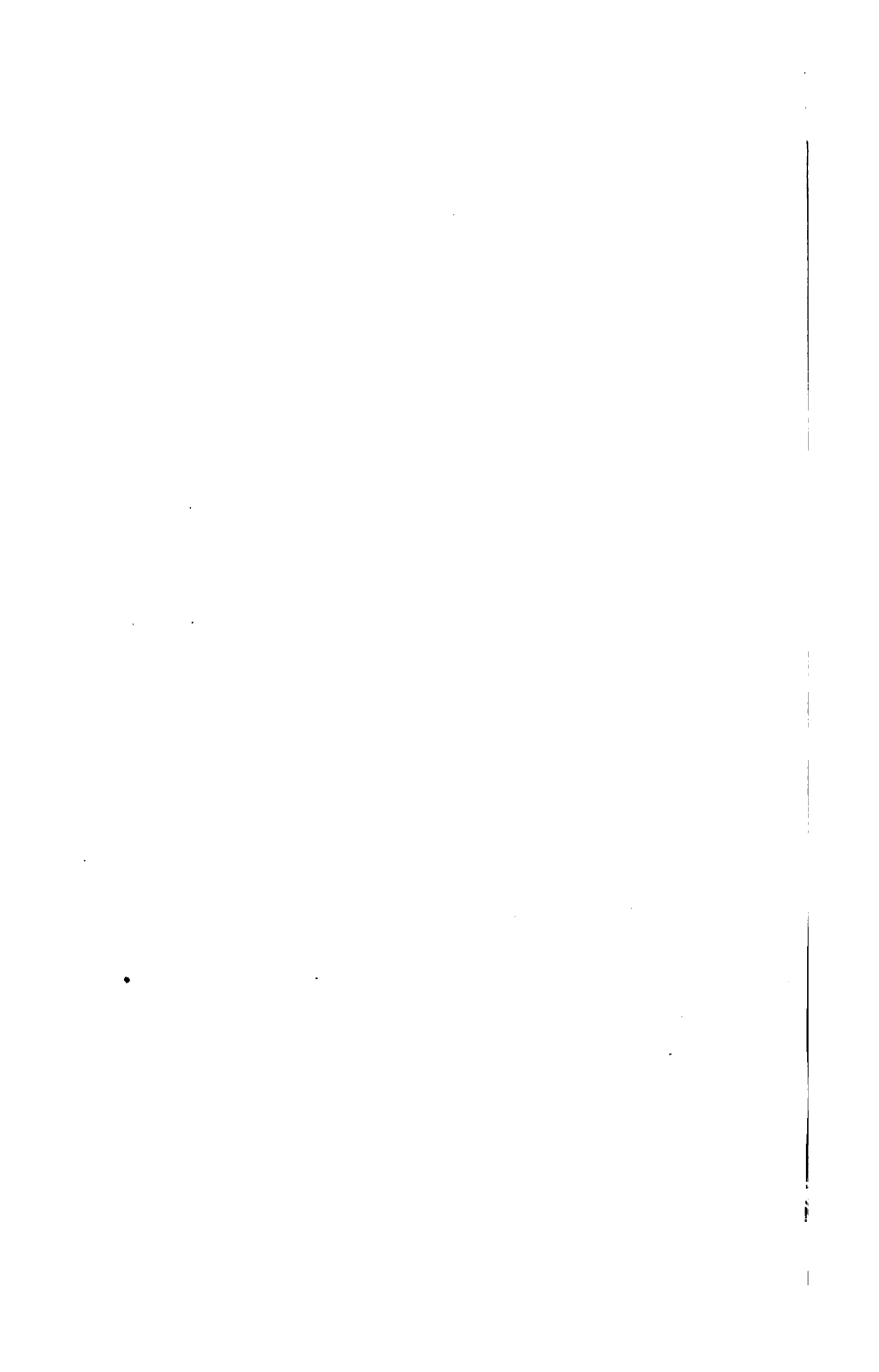
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THE
G O S P E L A C C O R D I N G T O
MATTHEW.

IACACΘAI NOCON APXAIAN EN THI ΠΟΛΕΙ ENTETOKYIAN.

THE
GOSPEL ACCORDING TO
MATTHEW,

FAITHFULLY RENDERED INTO ENGLISH
FROM A REVISED GREEK TEXT:

WITH NOTES,

BY
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GOSPEL ACCORDING TO MATTHEW.

Book of the generation of JESUS CHRIST, son of David, son of Abraham.

² Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren : ³ And Judah begat Phares and Zara, of Tamar : and Pharez begat Esrom, and Esrom begat Aram, ⁴ and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, ⁵ and Salmon begat Boaz of Rahab : And Boaz begat Obed of Ruth : And Obed begat Jesse, ⁶ and Jesse begat David the king. And David the king begat Solomon of the wife of Uriah. ⁷ And Solomon begat Rehoboam, and Rehoboam begat Abiam, and Abiam begat Asa, ⁸ and Asa begat Jehoshaphat, and Jehoshaphat begat Joram, and Joram begat Ahaziah, ⁹ and Ahaziah begat Jotham, and Jotham begat Ahaz, and Ahaz begat Hezekiah, ¹⁰ and Hezekiah begat Manasseh, and Manasseh begat Amon, and Amon begat Josiah, ¹¹ and Josiah begat Jechoniah and his brethren, at the time of the transportation to Babylon. ¹² And after the transportation to Babylon, Jechoniah begat Salathiel, and Salathiel begat Zorobabel, ¹³ and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, ¹⁴ and Azor begat Sadok, and Sadok begat Akheim, and Akheim begat Eliud, ¹⁵ and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat James, ¹⁶ and James begat Joseph the husband of Mary, of whom JESUS who was called THE ANOINTED, was born.

¹⁷ Thus all the generations from Abraham to David are fourteen generations ; and from David to the Babylonish transportation are fourteen generations ; and from the Babylonish transportation to the ANOINTED are fourteen generations.

¹⁸ Now the generation of Jesus Christ was thus : After Mary his mother had been betrothed to Joseph, but before they came together, she found herself with child by Holy

Spirit. ¹⁹ Then Joseph her husband, being a righteous man, and unwilling to expose her, wished to divorce her privately. ²⁰ But after he had thought of so doing, behold, an Angel of JEHOVAH appeared to him in a dream, and said :

Joseph son of David, do not hesitate to take thy wife Mary to thee : for her child is begotten by Holy Spirit. ²¹ And she will bear a son, and thou shalt call his name SAVIOUR : for he will save his people from their sins. ²² Moreover all this is come to pass, in order that the Word may be fulfilled which was spoken by JEHOVAH through the prophet, saying, ²³ Behold, The maiden shall conceive and bear a son, and they shall call his name, Emmanuel : which means, God with us.

²⁴ Then Joseph awaking from his sleep, did as the Angel of JEHOVAH had directed him ; and took his wife to him : ²⁵ and knew her not until she had borne a son : and he called his name, JESUS.

II. Then, after Jesus was born in Bethlehem of Judea in the days of King Herod, behold, Wise men from the East arrived at Jerusalem, ² saying, Where is the newborn King of the Jews ? for we have seen his Star in the East, and are come to worship him.

³ Then King Herod hearing thereof, was alarmed, and all Jerusalem with him ; ⁴ and he assembled all the high priests and learned men of the people, and enquired of them, Where will the ANOINTED be born ? ⁵ Then said they to him, In Bethlehem of Judea : for thus it is written by the prophet, ⁶ And thou Bethlehem, land of Judah, art by no means least among the princes of Judah ; for of thee shall come forth a Leader, who shall tend my people Israel. ⁷ Then Herod calling the Wise men privately to him, learned accurately from them the time when the Star appeared : ⁸ and he sent them to Bethlehem, and said, Go and enquire accurately about the child : and when you have found him, bring word to me, so that I may also come and worship him. ⁹ So they after hearing the king, went : and behold, the Star which they had seen in the East, led them on, until it came and stood over the place where the child was. ¹⁰ Then seeing the Star, they rejoiced exceedingly : ¹¹ and coming into the house, they saw the child with Mary his mother ; and they fell down and worshipped him ; and, opening their treasures, offered to him gifts ; gold, and frankincense, and myrrh. ¹² And having

been warned in a dream not to return to Herod, they went back by another way to their own land.

¹³ Then, after they were gone, behold, an Angel of JEHOVAH appeared in a dream to Joseph, and said, As soon as thou shalt awake, take with thee the child and his mother, and flee into Egypt, and stay there until I tell thee: for Herod will seek the child, to destroy it. ¹⁴ Then he awoke, and took with him the child and his mother by night, and retired into Egypt, ¹⁵ and was there until the death of Herod: in order that the Word might be fulfilled which was spoken by JEHOVAH through the prophet, saying, I called my son out of Egypt.

¹⁶ Then Herod seeing that he had been deceived by the Wise men, was very wroth, and sent and put to death all the children that were in Bethlehem and in all her coasts, from two years old and under, according to the time which he had accurately learned from the Wise men. ¹⁷ Then was fulfilled the Word spoken by the prophet Jeremiah, saying, ¹⁸ A voice was heard in Ramah, wailing, and weeping, and much lamentation; Rachel weeping for her children, and would not be comforted, because they are no more.

¹⁹ But after Herod was dead, behold, an Angel of JEHOVAH appeared in a dream to Joseph in Egypt, ²⁰ and said, As soon as thou shalt awake, take with thee the child and his mother, and go into the land of Israel: for those who sought the life of the child, are dead. ²¹ Then he awoke, and took with him the child and his mother, and came into the land of Israel: ²² but afterwards hearing that Archelaos was reigning over Judea in the place of Herod his father, he was afraid to go thither: and then, having been warned in a dream, he retired into the district of Galilee; ²³ and came and dwelt in a city called Nazareth: whereby the word spoken by the prophets may be fulfilled, That he shall be called a Nazarene.

III. Then, in those days, John the Baptist came forward, preaching in the wilderness of Judea, ² and saying, Repent: for the kingdom of heaven is at hand: ³ for here is he that was spoken of by the Prophet Isaiah saying, A voice of one crying in the wilderness, Prepare the way of JEHOVAH: make straight his paths.

⁴ But John himself had his raiment of camels' hair, and a leathern girdle about his loins: and his food was locusts and wild honey. ⁵ Then Jerusalem, and all Judea, and all the

country around Jordan, went out to him : ⁶ and they were baptized by him in the Jordan, confessing their sins. ⁷ Then, as he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them : O brood of vipers, who hath warned you to flee from the wrath impending ? ⁸ But now bear fruit worthy of repentance : ⁹ and do not seem to say within yourselves, We have Abraham for our father : for I tell you that God can out of these stones raise up children unto Abraham. ¹⁰ Moreover, the ax now lies at the root of the trees : so that every tree which doth not bear good fruit, will be cut down and thrown into the fire. ¹¹ I baptize you with water, unto repentance : but He who is coming after me is mightier than I ; whose shoes I am not fit to carry : He will baptize you with Holy Spirit and with fire : ¹² whose fan is in his hand, and will thoroughly clean his floor ; and he will gather his wheat into the garner, but will burn the chaff with fire unquenchable.

¹³ Then Jesus came from Galilee to the Jordan, unto John, to be baptized by him. ¹⁴ But John forbad him, and said, I have need to be baptized by thee, and wilt thou come unto me ? ¹⁵ Then Jesus answering said unto him, Let me now : for thus we ought to fulfil all righteousness. Then he let him. ¹⁶ And Jesus, as soon as he was baptized, went up at once from the water : and lo, the heavens opened to him, and he saw the Spirit of God, coming down like a dove, and lighting upon him. ¹⁷ And lo, a voice from heaven, saying, This is my son, my beloved, in whom I am well pleased.

IV. Then Jesus was led into the wilderness by the Spirit, in order to be tempted of the devil. ² And having fasted forty days and forty nights, he was afterwards hungry. ³ And the tempter came to him, and said, If thou art Son of God, speak, in order that these stones may become bread. ⁴ But he answering said : It is written, Man shall not live on bread alone, but by everything that proceedeth through the mouth of God. ⁵ Then the devil took him with him into the holy city, and set him on the wing of the Temple ; ⁶ and said unto him, If thou art Son of God, throw thyself down : for it is written that He will give his Angels charge of thee, and they shall bear thee on their arms, lest ever thou strike thy foot against a stone. ⁷ Jesus said unto him again : It is written, Thou shalt not tempt JEHOVAH thy God. ⁸ Again the devil took him with him on to a mountain

exceeding high, and shewed to him all the kingdoms of the world, and the glory of them ; ⁹ and said unto him, I will give all these to thee, if thou wilt fall down and worship me. ¹⁰ Then Jesus said unto him, Go behind me, Satan : for it is written, Thou shalt worship JEHOVAH thy God, and shalt serve him alone. ¹¹ Then the devil left him : and behold, messengers came and waited upon him.

¹² Afterwards, having heard that John had been delivered into prison, he retired into Galilee ; ¹³ and, leaving Nazareth, came and dwelt at Capernaum on the sea, in the borders of Zebulun and Naphtali : ¹⁴ in order that the word might be fulfilled which was spoken by the prophet Isaiah, saying, ¹⁵ The land of Zebulun and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles, ¹⁶ the people who sat in darkness, have seen a great light : and to those who sat in the region and shadow of death, light hath risen upon them.

¹⁷ From that time Jesus began to preach and say, Repent : for the kingdom of heaven is at hand.

¹⁸ Then, as he walked by the Sea of Galilee, he saw two brethren, Simon who was called Stone, and Andrew his brother, casting a net into the sea ; for they were fishers : ¹⁹ And he said unto them, Come, follow me, and I will make you fishers of men. ²⁰ Then they left their nets at once, and followed him. ²¹ And he went on from that place, and saw other two brethren, James the son of Zebedee, and John his brother, in the ship with Zebedee their father, repairing their nets : and he called them. ²² Then they at once left the ship and their father, and followed Him.

²³ And he went about in all Galilee, teaching in their synagogues, and proclaiming the good tidings of the kingdom, and healing every sickness and every infirmity among the people.

²⁴ And the report of him went forth into all Syria : and they brought unto him all that were sick of divers diseases, afflicted with pains, possessed of devils, lunatics, and paralytics : and he healed them. ²⁵ And very many people followed after him from Galilee and Decapolis and Jerusalem and Judea, and from beyond Jordan.

V. Then, seeing the people, he went up into the mountain : and as soon as he sat down, his disciples came unto him.

² And he opened his mouth, and taught them, saying :

³ Blessed are the poor in spirit : for the kingdom of heaven

is theirs. ⁴ Blessed are those who mourn : for they shall be comforted. ⁵ Blessed are the meek : for they shall inherit the land. ⁶ Blessed are those who hunger and thirst after righteousness : for they shall be fed therewith. ⁷ Blessed are the merciful : for they shall obtain mercy. ⁸ Blessed are the pure in heart : for they shall see God. ⁹ Blessed are the peacemakers : for they shall be called sons of God. ¹⁰ Blessed are those who are persecuted for righteousness : for the kingdom of heaven is theirs. ¹¹ Blessed are you, when they shall reproach you and persecute you, and say every bad word against you, falsely, because of me. ¹² Rejoice and be glad, for your reward will be great in heaven : for so they persecuted the prophets who were before your time.

¹³ You are the salt of the earth : but if salt be spoiled, how shall it be salted ? it is then good for nothing, but to be thrown away and trodden under foot of man. ¹⁴ You are the light of the world. A city that lies on the top of a hill, cannot be hidden : ¹⁵ nor do they light a candle and put it under the tub, but on the candlestick, and it gives light to all in the house. ¹⁶ So let your light shine before men : whereby they may see your good works, and glorify your Father who is in heaven.

¹⁷ Think not that I came to destroy the Law, or the Prophets : I came, not to destroy, but to fulfil. ¹⁸ For indeed, I tell you, Until heaven and earth pass away, not one jot or one tittle shall pass away from the Law, until all be accomplished. ¹⁹ Therefore, whoever shall break one of these commandments, one of the least, and shall so teach mankind, he will be of no account in the kingdom of heaven : but whoever shall do these commandments and teach them, he will be great in the kingdom of heaven. ²⁰ For I tell you, that unless your righteousness shall exceed beyond the Clerks and Pharisees, you will never enter into the kingdom of heaven.

²¹ You have heard that it was said to your ancestors, Thou shalt not kill : and, Whoever shall kill, he shall be answerable to the judgment : ²² But I tell you, that every one who is angry with his brother, shall be answerable to the judgment : and whoever shall say to his brother, Raka, shall be answerable to the council : and whoever shall say, Fool, shall be answerable at the Valley of Fire. ²³ Therefore, if thou shalt ever bring thy gift to the altar, and shalt there remember that thy brother hath aught against thee, ²⁴ leave thy

gift there before the altar, and go, first make peace with thy brother, and then come and offer thy gift.

²⁵ Come to a good understanding with thine adversary, quickly, whilst thou art yet on thy way with him: lest ever thine adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou wilt be cast into prison. ²⁶ I tell thee, Thou wilt never indeed come out of that place, until thou hast paid the last farthing.

²⁷ You have heard that it was said, Thou shalt not be guilty of adultery: ²⁸ But I tell you, that every one who looks upon a wife to desire her, hath already been guilty of adultery with her, in his heart.

²⁹ Moreover, if thy right eye makes thee to stumble, pluck it out and fling it from thee: for it is good for thee that one of thy limbs should be lost, and not thy whole body be cast into hell. ³⁰ And if thy right arm makes thee to stumble, chop it off, and fling it from thee: for it is good for thee that one of thy limbs should be lost, and not thy whole body go to hell.

³¹ Moreover, it was said, Whoever will divorce his wife, let him give her a bill of separation: ³² But I tell you, that whoever shall divorce his wife, except on account of harlotry, causes her to be guilty of adultery: and whoever shall take to wife one that has been divorced, is guilty of adultery.

³³ Again, you have heard that it was said unto your ancestors, Thou shalt not forswear, but shalt pay thy vows unto JEHOVAH: ³⁴ But I tell you, to swear not at all: neither by heaven, for it is the throne of God: ³⁵ nor by earth, for it is the footstool at his feet: nor by Jerusalem, for it is the city of the Great King. ³⁶ Nor swear by thine head, for thou canst not make one hair white, nor black. ³⁷ But let your speech be Yea, yea: nay, nay: any thing beyond these words comes of the wicked one.

³⁸ You have heard that it was said, Eye for eye, and tooth for tooth. ³⁹ But I tell you, not to withstand the wrong-doer; but whoever shall smite thee on thy right cheek, turn unto him the other also: ⁴⁰ and him that would go to law with thee and take thy coat, give up to him thy mantle also: ⁴¹ And whoever will make thee go one mile, go with him two. ⁴² Give to him that asks of thee; and turn not away from him that would borrow from thee.

⁴³ You have heard that it was said, Thou shalt be kind to

thy neighbour, and hate thine enemy : ⁴⁴ But I tell you, Be kind to your enemies, and pray for them that persecute you : ⁴⁵ whereby you may become sons of your Father who is in heaven : for he makes his Sun to rise upon the wicked and the good, and rains upon the righteous and unrighteous. ⁴⁶ For if you are kind to them that are kind to you, what reward have you earned? do not even the publicans so? ⁴⁷ And if you salute your brethren only, what good have you done? do not even the Gentiles do that? ⁴⁸ Be ye therefore perfect, as your Father who is in heaven, is perfect.

VI. But take heed not to act your righteousness before men, in order to be seen of them : else you will have no reward with your Father who is in heaven. ² Therefore when thou shalt do alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, whereby they may be glorified of men. I tell you, they indeed earn their reward. ³ But when thou doest alms, let not thy left hand know what thy right hand doth : ⁴ whereby thine alms may be in secret ; and thy Father who seeth in secret, will himself repay thee.

⁵ And when thou shalt pray, be not like the hypocrites : for they like to pray standing in the synagogues and in the corners of the streets, whereby they may shew themselves unto men. I tell you, they indeed earn their reward. ⁶ But thou, when thou shalt pray, go into thy closet, and shut thy door, and pray to thy Father who is in secret : and thy Father who seeth in secret, will repay thee openly. ⁷ But do not, when you pray, make vain repetitions, like the Gentiles : for they think that they will be heard for their multitude of words. ⁸ Do not you imitate them : for your Father knows what you want, before you have asked him. ⁹ Do you therefore pray thus :

Our Father, who art in heaven, hallowed be thy name : ¹⁰ thy kingdom come : thy will be done on earth, even as it is in heaven. ¹¹ Give to us this day our necessary bread : ¹² and forgive to us our debts, as we also forgive to our debtors. ¹³ And bring us not into temptation, but deliver us from the wicked one.

¹⁴ For if you will forgive their failings unto men, then will your heavenly Father also forgive unto you. ¹⁵ But if you will not forgive unto men, then neither will your Father forgive your failings.

¹⁶ And when you shall fast, do not make yourselves of a sad countenance, like the hypocrites : for they disfigure their faces, that they may shew themselves fasting unto men. I tell you, they indeed earn their reward. ¹⁷ But do thou, when fasting, anoint thine head, and wash thy face : ¹⁸ whereby thou mayest not shew thyself unto men to be fasting, but unto thy Father who is in secret : and thy Father who seeth in secret, will repay thee.

¹⁹ Do not lay up treasure for yourselves on earth, where moth and worm destroy, and where thieves dig through and steal : ²⁰ but lay up treasure for yourselves in heaven, where neither moth nor worm destroys, and where thieves do not dig through nor steal. ²¹ For where your treasure is, there will your heart also be.

²² The eye is the light of the body : therefore if thine eye be pure, thy whole body will be enlightened ; ²³ but if thine eye be evil, thy whole body will be in darkness : then, if the light that is in thee be darkness, how great must that darkness be.

²⁴ No one can serve two masters : for either he will hate the one, and love the other ; or, he will cling to one, and neglect the other. You cannot serve God and Mammon.

²⁵ Therefore I tell you, Do not think so much for your soul, what ye shall eat, and what ye shall drink ; nor for your body, how ye shall clothe it : is not your soul worth more than your food ? or your body than your clothing ? ²⁶ Look at the fowls of the air ; for they sow not, nor reap, nor gather into barns ; yet your heavenly Father feedeth them : are not you worth more than they ? ²⁷ Besides, which of you can think out how to add one cubit to his stature ? ²⁸ And why do you think so much about raiment ? observe the lilies of the field, how they grow ; they neither toil nor spin : ²⁹ yet I tell you that even Solomon in all his glory did not array himself like one of these. ³⁰ Now if God doth so clothe the grass of the field, which is standing today, and will be thrown into the furnace tomorrow, will he not much more clothe you, men of little faith ? ³¹ Therefore do not think so much, saying, What shall we eat, or what shall we drink, or how shall we be clothed ? ³² for all these things are what the Gentiles seek : for your heavenly Father knows that you want all these things. ³³ But seek first the kingdom of God and his righteousness : and then all these things will be

added unto you. ³⁴ Therefore do not think so much into the morrow ; for the morrow will think of itself : enough for the day is the evil thereof.

VII. Judge not, that ye may not be judged. ² For you will be judged with the judgment by which you judge : and you will receive according to the measure in which you deal out.

³ Besides, why dost thou look at the mote that is in thy brother's eye, and not perceive the beam that is in thine own eye ? ⁴ Or how wilt thou say to thy brother, Let me take the mote out of thine eye : and behold, the beam is in thine own eye ? ⁵ Hypocrite, first take the beam out of thine own eye, and then thou wilt see clearly to take the mote out of thy brother's eye.

⁶ Give not to dogs what is holy, nor cast your pearls before swine : lest they trample them under their feet, and turn round, and rend you.

⁷ Ask, and it will be given to you : seek, and you will find : knock, and the door will be opened to you. ⁸ For every one who asks, will receive ; and who seeks, will find : and the door will be opened to him who knocks. ⁹ Is there among you any man, who, if his son ask him for bread, will give him a stone ? ¹⁰ Or if he ask for a fish, will he give him a serpent ? ¹¹ Then if you who are evil, know how to give good gifts unto your children, how much more will your Father who is in heaven give good things to those who ask of him ?

¹² Therefore in all things whatever you wish that men should do for you, even so do you for them : for this is the Law and the Prophets.

¹³ Go in through the narrow gate : for wide is the gate, and ample is the way, which leadeth unto hell, and many are they who go in thereby : ¹⁴ for narrow is the gate, and difficult is the way, which leadeth unto life, and few are they who find it. ¹⁵ But beware of the false prophets, who will come to you in sheep's clothing, but are ravening wolves within. ¹⁶ Ye shall know them by their fruits. Do we gather grapes off thorns, or figs off thistles ? ¹⁷ Thus every good tree bears wholesome fruit : but the corrupt tree bears evil fruit. ¹⁸ A good tree cannot bear evil fruit, nor a corrupt tree bear wholesome fruit. ¹⁹ Every tree which doth not bear wholesome fruit, will be cut down and thrown into the fire. ²⁰ You will know them by their fruits indeed.

²¹ Not every one who saith unto me, Lord, Lord, will enter

into the kingdom of heaven : but he that doth the will of my Father who is in heaven. ²² Many will say to me in that day, Lord, Lord, did we not prophesy in thy name, and cast out devils in thy name, and do many mighty works in thy name ? ²³ And then I shall declare unto them, that, I never knew you : go away from me, ye workers of iniquity. ²⁴ Therefore every one who heareth these words of mine and doeth them, I will liken him unto a wise man who built his house upon the rock : ²⁵ and the rain came down, and the floods came, and the winds blew, and they fell upon that house ; and it fell not : for it had its foundation in the rock. ²⁶ And every one who heareth these words of mine and doth them not, shall be likened to a man that was a fool, who built his house upon the sand : ²⁷ and the rain came down, and the floods came, and the winds blew, and they beat against that house, and it fell : and the fall of it was great. ²⁸ And it came to pass when Jesus had made an end of these words, the people were astonished at his teaching : ²⁹ for he taught them like one with authority, and not like their men of letters.

VIII. Then, when he had come down from the mountain, many people followed him : ² and behold, a leper came and worshipped him, saying, Lord, if thou wilt, thou canst cleanse me. ³ And He, stretching out his arm, touched him, and said, I will so : be thou cleansed. And his leprosy was instantly cleansed. ⁴ And Jesus said unto him, See thou tell no one : but go, shew thyself to the priest, and offer the gift which Moses ordered for a testimony unto them.

⁵ And when he had come into Capernaum, there came to him a centurion beseeching him, ⁶ and saying, Lord, my lad in my house is cast down with paralysis, suffering dreadfully. ⁷ He said unto him, I will come and heal him. ⁸ But the centurion answering said, Lord, I am not fit that thou shouldst come in under my roof : but thou only speak with a word, and my lad will be healed. ⁹ For I too am a man under authority, and have soldiers under me : and I say to one, Go, and he goeth : and to another, Come, and he cometh : and to my servant, Do this, and he doth it. ¹⁰ Then Jesus hearing that, marvelled, and said to those who followed him, I tell you, I have not indeed found so great faith, even in Israel. ¹¹ Moreover I tell you that many will come from the East and from the West, and will sit down with Abraham

and Isaac and Jacob in the kingdom of heaven : ¹² but the sons of the kingdom will be cast out into the darkness that is without ; there will be the weeping and the gnashing of the teeth. ¹³ And Jesus said unto the centurion : Go, receive according to thy belief. And the lad was healed in that hour.

¹⁴ And Jesus came into Peter's house, and saw his wife's mother cast with a fever. ¹⁵ And he touched her hand, and the fever left her : and she awoke and waited upon him. ¹⁶ Afterwards, when evening came, they brought to him many that were possessed of the devil : and he cast out the spirits with a word, and healed all that were sick : ¹⁷ whereby the word might be fulfilled which was spoken by the prophet Isaiah saying : He took our infirmities, and bare our sicknesses.

¹⁸ Then Jesus, seeing many people about him, gave orders to go to the other side. ¹⁹ And one Clerk came and said unto him, Teacher, I will follow thee whithersoever thou wilt go. ²⁰ And Jesus said unto him, The foxes have holes, and the fowls of the air have nests : but the Son of man hath not where he may lay his head. ²¹ And another of his disciples said unto him, Lord, let me first go and bury my father. ²² But Jesus said unto him, Follow me : and leave the dead to bury their own dead.

²³ And as he went on board the ship, his disciples followed with him. ²⁴ And behold, there arose upon the lake a heavy sea, so that the ship was buried in the waves ; but he was asleep. ²⁵ And they came and awoke him, saying, Lord, save us, we are lost. ²⁶ And he said unto them, Men of little faith, what are you afraid of ? Then, having awoke, he rebuked the winds and the water ; and it became a dead calm. ²⁷ But the men marvelled and said, Who can this be, that even the winds and the water obey him ?

²⁸ And when he came to the other side, into the land of the Gadarenes, there met him two men possessed of the devil, issuing out from among the tombs, very fierce, so that no one could pass by that way. ²⁹ And behold, they cried out, saying, What have we to do with thee, O Son of God ? hast thou come here before our time, to torment us ? ³⁰ Now there was at some distance from them a herd of many swine feeding. ³¹ So the devils besought him, saying, If thou wilt cast us out, send us into the herd of swine. ³² And he said unto them, Go. So they came out, and went away into the herd of swine : and behold, the whole herd rushed down the cliff into

the sea, and perished in the waters. ²³ Then their keepers fled, and came into the city, and told all, and about the men possessed of the devil. ²⁴ And behold, the whole city came out to meet Jesus: and when they saw him, they entreated him to cross over from their coasts.

IX. And he went on board the ship, and passed over, and came to his own city.

² And behold, they brought unto him a paralytic cast upon a bed: and Jesus seeing their faith, said to the paralytic: Take courage, my son, thy sins are forgiven thee. ³ And behold, some of the Clerks said within themselves, He blasphemeth. ⁴ And Jesus, seeing their thoughts, said: Why do you think wickedly in your hearts? ⁵ for which is easiest? to say, Thy sins are forgiven thee, or to say, Wake up, and walk about? ⁶ But in order that you may know that the Son of man upon earth hath power to forgive sins, (he then said to the paralytic) Wake up, and take away thy bed, and go to thine house. ⁷ And he woke up, and went away to his house. ⁸ Then the people seeing that, marvelled, and gave glory to God who had given such power unto man.

⁹ And Jesus passing on from that place, saw a man named Matthew, sitting at the Public Office, and said unto him, Follow me: and he arose and followed him. ¹⁰ And it came to pass as He sat at table in the house, behold, many publicans and sinners came and sat at table with Jesus and his disciples. ¹¹ And the Pharisees saw it, and said unto his disciples, Why doth your Teacher eat with the publicans and sinners? ¹² But he heard it, and said, Not those who are in strong health, but those who are sick, have need of a physician. ¹³ But go you and learn what this means, I wish for mercy, and not for sacrifice: for I came not to call the righteous, but sinners.

¹⁴ Then the disciples of John came unto him and said, Why do we and the Pharisees fast often, but thy disciples fast not? ¹⁵ And Jesus said unto them, Can the sons of the bride-chamber be sad, so long as the bridegroom is with them? but the days will come when the bridegroom will be taken away from them, and then they will fast. ¹⁶ But no one inserts a patch of unfulled cloth in an old mantle: for the filling of it tears away from the mantle, and a worse rent is made. ¹⁷ Nor do they put new wine into old skins: or else the skins will burst, and the wine be spilt, and the skins

spoiled: but they put new wine into new skins, and both are preserved together.

¹⁸ While he thus spake unto them, behold, a Ruler came in and worshipped him, saying, My daughter hath died just now: but thou come and lay thine hand upon her, and she will live. ¹⁹ And Jesus rose up, and his disciples, and followed him. ²⁰ And behold, a woman who had had an issue of blood for twelve years, came behind and touched the border of his mantle: ²¹ for she had said to herself, If I shall only touch his mantle, I shall be healed. ²² Then Jesus turning round, and seeing her, said: Take courage, my daughter; thy faith hath healed thee. And the woman was healed from that hour. ²³ And Jesus, when he came into the house of the Ruler, and saw the flute-players, and the people in trouble, said to them: ²⁴ Retire: for the damsel is not dead: she is only asleep. And they laughed at him. ²⁵ But as soon as the people had gone out, He went in and took hold of her hand, and the damsel awoke. ²⁶ And the report of this went abroad into all that land.

²⁷ And as Jesus was going away from that place, two blind men followed him, crying out and saying: Son of David, have pity on us. ²⁸ And when he had come into the house, the blind men came to him; and Jesus said unto them, Do ye believe that I can do this? and they said unto him, Yea, Lord. ²⁹ Then he touched their eyes, saying, Receive according to your belief. ³⁰ And their eyes were opened: and Jesus strictly charged them, saying, See that no one know it. ³¹ But they went away and published him in all that land.

³² And as they were going away, behold, they brought unto him a dumb man, possessed with a devil: ³³ and as soon as the devil was cast out of him, the dumb man spake: and the people marvelled, saying, Never was thus seen in Israel. ³⁴ But the Pharisees said, He casts out the devils by the prince of the devils.

³⁵ And Jesus went round all the cities and villages, teaching in their synagogues and proclaiming the good tidings of the kingdom, and healing every disease and every sickness. ³⁶ But as he looked upon the people, he was moved with compassion for them, because they were oppressed and neglected, like sheep without a shepherd. ³⁷ Then said he to his disciples: The harvest is abundant indeed, but the laborers are few:

³⁶ therefore ask the Lord of the harvest to send out laborers to his harvest.

X. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity.

² Now the names of the twelve apostles are these: the first, Simon who was called Stone; and Andrew his brother: James the son of Zebedee; and John his brother: ³ Philip, and Bartholomew: Thomas, and Matthew the publican: James the son of Alphee; and Lebbee: ⁴ Simon the Cananite; and Judas Iscariot, the same who betrayed him.

⁵ These twelve Jesus sent abroad, having first charged them, saying: Go not into any way of the Gentiles, and enter not into any city of the Samaritans: ⁶ but rather go to the sheep that are lost of the house of Israel. ⁷ And as you go, proclaim and say, The kingdom of heaven is at hand. ⁸ Heal the sick, cleanse the lepers, awaken the dead, cast out the devils: as you have freely received, so freely give. ⁹ Do not earn gold, nor silver, nor copper for your girdles: ¹⁰ nor wallet for the journey, nor two coats, nor shoes, nor staves: for the laborer is worthy of his food. ¹¹ Then, whatever town or village ye shall enter, find out who is worthy therein: and abide with him until you go out of it. ¹² And when you go into the house, salute it: ¹³ and if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return unto yourselves. ¹⁴ And whoever shall not receive you, nor hear your words, you, when you go out of that house or city, shake off the dust from your feet. ¹⁵ I tell you, it will indeed be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. ¹⁶ Behold, I send you forth like sheep in the midst of wolves; therefore be wise as serpents, and harmless as doves. ¹⁷ But beware of mankind: for they will deliver you up to councils, and will scourge you in their synagogues: ¹⁸ and you will be brought before governors and kings for my sake, for a witness unto them and to the Gentiles. ¹⁹ But when they shall deliver you up, be not over anxious how to speak, or what: for in that hour shall be given to you what you shall speak. ²⁰ For it is not you that speak, but the Spirit of your Father that speaks within you. ²¹ Moreover, a brother will give up his brother, and a father his child, unto death: and children will rise up against their parents, and put them to death.

²³ And you will be hated of all for my name: but he that endureth unto the end, he will be saved. ²³ Moreover, when they shall pursue you in this city, flee to the other: for I tell you, ye will not indeed make an end of the cities of Israel, before the Son of man shall come. ²⁴ A disciple is not above his teacher, nor a servant above his master: ²⁵ enough for the disciple to become like his teacher, and the servant like his master. If they have given the name of Beelzebub to the master of the house, how much more will they to his household. ²⁶ Therefore be not afraid of them: for there is nothing hidden, which shall not be revealed; nor secret, which shall not be made known. ²⁷ What I tell you in the dark, do ye speak in the light: and what ye hear in your ear, do ye proclaim upon the housetops. ²⁸ And be not afraid of those who kill the body, but cannot kill the soul: but be more afraid of Him who can destroy soul and body in hell. ²⁹ Are not two sparrows sold for a penny? yet not one of them will ever fall to the ground without the knowledge of your Father. ³⁰ But of you, all the hairs of every head are numbered. ³¹ Therefore be not afraid: you outweigh many sparrows. ³² Therefore every one who shall acknowledge me before mankind, I will again acknowledge him before my Father who is in heaven. ³³ But whoever shall deny me before mankind, I will again deny him before my Father who is in heaven. ³⁴ Think not that I came to bring peace upon the earth: I came not to bring peace, but a sword. ³⁵ For I came to set a man against his father, and a daughter against her mother, and a bride against her mother-in-law; ³⁶ and a man's own household will be his enemies. ³⁷ He that loveth father or mother above me, is not worthy of me: and he that loveth son or daughter above me, is not worthy of me. ³⁸ And he that doth not take up his cross, and follow after me, is not worthy of me. ³⁹ He that hath found his life shall lose it: and he that hath lost his life for my sake, shall find it. ⁴⁰ He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. ⁴¹ He that receiveth a prophet for the name of a prophet, shall have a prophet's reward: and he that receiveth the righteous for the name of Righteous, shall have the reward of a righteous one. ⁴² And whoever shall give to one of these children a cup of cold water only to drink, for the name of a disciple, I tell you, he shall not indeed lose his reward.

. XI. And it came to pass when Jesus had made an end of:

commanding his twelve disciples, he left that place to teach and to preach in their cities.

² Now John, who had heard in prison of the works of Christ, sent by his disciples, and said unto him, ³ Art thou he that was to come, or are we to look for another? ⁴ And Jesus answering said unto them, Go and report to John what you hear and see: ⁵ the blind see anew, and the lame walk about; the lepers are cleansed, and the deaf hear; the dead are awakened, and the poor receive glad tidings. ⁶ And blessed is he who shall not stumble at me.

⁷ Then as they went away, Jesus began to say to the people about John, Why did you go out into the wilderness? To look at a reed shaken with the wind? ⁸ But why did you go out? To see a man clad in soft raiment? behold, those who wear soft raiment are in the palaces of Kings. ⁹ But why did you go out? To see a prophet? Yes, I tell you, and more than prophet. ¹⁰ For this is he of whom it is written, Behold, I will send my messenger before thy face, who shall prepare thy way before thee. ¹¹ I tell you, there hath not indeed been raised among the children of women, a greater than John the Baptist: but the least of them is greater in the kingdom of heaven than he. ¹² Moreover, from the days of John the Baptist until now, the kingdom of heaven is forcibly entered, and those who force their way in, plunder it. ¹³ For all the prophets, and the Law, prophesied until John. ¹⁴ And, if you will receive it, He is that Elias who was to come. ¹⁵ Let him hear, who hath ears. ¹⁶ But unto what shall I liken this generation? they are like unto children sitting in the market place, and calling out to their companions, ¹⁷ and saying, We piped for you, and ye did not dance: we wailed for you, and ye did not beat yourselves. ¹⁸ For John came, neither eating nor drinking: and they said, He hath a devil. ¹⁹ The Son of man came, eating and drinking: and they said, Behold a man that eats, and drinks wine, a friend of publicans and sinners. And Wisdom has been justified by her children.

²⁰ Then he began to reproach the cities in which his very many mighty works had been done, because they had not repented. ²¹ Wo to thee, Chorazin, Wo to thee, Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented in sack-cloth and ashes long ago. ²² Moreover I tell you, It will be more tolerable for Tyre and Sidon in the day of judgment,

than for you. ²³ And thou, Capernaum, who art exalted to the sky, wilt be cast down to the grave ; for if the mighty works which were done in thee, had been done in Sodom, it would have remained unto this day. ²⁴ Moreover I tell you, that it will be more tolerable for the land of Sodom in the day of judgment, than for thee.

²⁵ At that time Jesus spake, and said : I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the learned and the wise, and hast revealed them unto the simple : ²⁶ Yea, O Father, that it was so approved before thee. ²⁷ All things have been committed unto me by my Father. And none but the Father knoweth the Son : and none but the Son and he to whom the Son will reveal him, knoweth the Father. ²⁸ Come unto me all who toil and are overburthened, and I will relieve you. ²⁹ Take my yoke upon you, and learn from me that I am meek and lowly of heart : and ye will find relief unto your souls. ³⁰ For my yoke is easy, and my burthen is light.

XII. At that time Jesus went through the cornfields on the sabbath : and his disciples were hungry, and began to pluck ears of corn and eat them. ² Then the Pharisees who saw it, said unto him : Behold, thy disciples do what it is not lawful to do upon the sabbath. ³ Then said he to them : Have you not read what David did, when he and his followers were hungry ? ⁴ How he went into the house of God, and ate the shewbreads, which it was not lawful for him nor for his followers to eat, except for the priests alone ? ⁵ Or have you not read in the law, that on the sabbath the priests in the temple violate the sabbath and are not in fault ? ⁶ Moreover, I tell you that a greater than the temple is here. ⁷ But if you had known what this means, I wish for mercy and not for sacrifice : you would not have condemned those who were not in fault. ⁸ For the Son of man is Lord of the sabbath.

⁹ And he departed from that place and went into their synagogue. ¹⁰ And behold, a man who had his arm withered : and they asked him, saying, Is it lawful to heal on the sabbath ? that they might accuse him. ¹¹ Then said he to them, What man among you will there be, who shall have one sheep, and, if that shall fall on the sabbath into a pit, will not lay hold on him and lift him out ? ¹² But how much more worthy is a man than a sheep. So that it is lawful to do good on the sabbath. ¹³ Then said he to the man, Stretch

out thine arm : and he stretched it out ; and it was restored, whole, like the other. ¹⁴ Then the Pharisees went out and took counsel against him, how to destroy him.

¹⁵ But Jesus knowing thereof, withdrew from that place : and a great many people followed him ; and he healed them all. ¹⁶ And he charged them not to make him known : ¹⁷ in order that the word might be fulfilled which was spoken by the prophet Isaiah, saying : ¹⁸ Behold my servant whom I have chosen ; my beloved, in whom my soul is well pleased : I will lay my Spirit upon him, and he shall announce my Judgment to the Gentiles. ¹⁹ He will not strive nor cry out, and no one shall hear his voice in the streets. ²⁰ He will not break a bruised reed, nor extinguish smoking flax, until he shall have led my Judgment unto victory. ²¹ And the Gentiles shall hope in his name.

²² Then was brought unto him one possessed of the devil, blind and dumb : and He healed him, so that the blind and dumb man spake and saw. ²³ And all the people were astonished and said, Is not this the son of David ? ²⁴ But the Pharisees hearing of it, said : He never casts out devils, unless through Beelzebub, ruler of the devils. ²⁵ But He knowing their thoughts, said unto them : Every kingdom divided against itself, is ruined : and every city, or house, divided against itself, will fall. ²⁶ And if Satan casts out Satan, he is divided against himself : how then will his kingdom stand ? ²⁷ And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore they will be judges of you. ²⁸ But if I by the Spirit of God cast out devils, then indeed hath the kingdom of God come upon you. ²⁹ How can any one enter into the house of the strong man and plunder his goods, unless he first bind the strong man ? Then indeed he shall plunder his house. ³⁰ He that is not with me, is against me : and he that gathereth not with me, scattereth. ³¹ Therefore I tell you, Every sin and evil speaking will be forgiven unto man : but evil speaking against the Spirit will not be forgiven unto man. ³² And whoever shall speak a word against the Son of man, it will be forgiven him : but whoever shall speak against the Holy Spirit, it will not be forgiven him, neither in this life, nor in the life to come. ³³ Either make the tree good, and its fruit good ; or, make the tree corrupt, and its fruit corrupt : for the tree is known by its fruit. ³⁴ O brood of vipers, how can you who

are evil, speak good : for the mouth speaks out of the abundance of the heart. ³⁵ The good man out of his good store deals out good : and the evil man out of his evil store deals out evil. ³⁶ Moreover I tell you that every idle word which men shall utter, they shall render an account thereof in the day of judgment. ³⁷ For out of thine own words thou shalt be justified, and out of thine own words thou shalt be condemned.

³⁸ Then some of the Clerks and Pharisees answered him, saying : Teacher, we wish to see a sign from thee. ³⁹ And he answering, said unto them : A wicked and adulterous generation seek for a sign : and no sign shall be given to them, but the sign of the prophet Jonah. ⁴⁰ For as Jonah was three days and three nights in the belly of the whale, so the Son of man will be three days and three nights in the bowels of the earth. ⁴¹ The men of Nineveh will rise up in judgment with this generation, and will condemn them : for they repented at the preaching of Jonah : and behold, more than Jonah is here. ⁴² The Queen of the South will be cited in judgment with this generation, and will condemn them : for she came from the ends of the earth to hear the wisdom of Solomon : and behold, more than Solomon is here. ⁴³ But when the unclean spirit hath gone out of man, he passes through thirsty places, seeking rest, and findeth it not. ⁴⁴ Then he saith, I will return into my house from which I came out. And he comes, and finds him unemployed, swept and garnished. ⁴⁵ Then he goes, and takes with him seven other spirits more wicked than himself, and they come in and dwell there : and the last state of that man becomes worse than the first. So too will it be with this wicked generation.

⁴⁶ Now while he yet spake unto the people, behold, his mother and his brethren stood without, seeking to speak to him. ⁴⁷ Then said one to him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. ⁴⁸ Then he answering said unto him who told him : Who is my mother, and who are my brethren ? ⁴⁹ And extending his arm over his disciples, he said : Behold my mother and my brethren. ⁵⁰ For whoever shall do the will of my Father who is in heaven, he is my brother and my sister and my mother.

XIII. Afterwards, on the same day, Jesus went out of the house and sat by the sea-side : ² and a great many people flocked to him, so that he went on board the ship, and sat

there ; and all the people stood on the shore. ³ And he spake to them many things in parables, saying :

Behold, the sower went out to sow : ⁴ and as he sowed, some part fell by the wayside, and the birds came and ate them up. ⁵ And others fell on the rocky ground, where they had not much earth ; and they shot up quickly, because they had no depth of earth : ⁶ but when the Sun rose, they were scorched ; and for want of root, withered away. ⁷ And others fell upon the thorns : and the thorns grew up, and choked them. ⁸ And others fell upon the good land, and yielded fruit, one an hundred, one sixty, and one thirty. ⁹ Let him hear, who hath ears.

¹⁰ And his disciples came and said to him, Why dost thou speak to them in parables ? ¹¹ Then he answering said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven ; but it is not given unto them. ¹² For whoso hath, to him shall be given, even unto abundance : but whoso hath not, even what he hath shall be taken away from him. ¹³ Therefore I speak to them in parables ; because, seeing they see not, and hearing they hear not, nor understand. ¹⁴ And the prophecy of Isaiah is fulfilled in them, which saith : Ye will hear indeed, and not understand ; and will see indeed, and not perceive. ¹⁵ For the heart of this people is become fat, and they have heard heavily with their ears, and have shut their eyes : lest ever they should see with their eyes, and hear with their ears, and understand with their heart, and turn, and I should heal them. ¹⁶ But blessed are your eyes, that they see : and your ears, that they hear. ¹⁷ For I tell you that indeed many prophets and righteous men have desired to see the things which you see, and did not see them : and to hear what you hear, and did not hear them. ¹⁸ Do you therefore hear the parable of the sower. ¹⁹ With every one that heareth the word of the kingdom and understandeth it not, the wicked one comes and snatcheth away what was sown in his heart : this is he that was sown by the wayside. ²⁰ And this is he that was sown upon the rocky ground : one who heareth the word, and at once receives it gladly : ²¹ yet he hath no root in himself, but he lasts for a time : then, as trouble or persecution arises on account of the word, he is at once offended. ²² And this is he that was sown upon the thorns : one who heareth the word, and the cares of this life, and the deceitfulness of riches, choke the

word, and it becomes unfruitful. ²³ And this is he that was sown upon the good land: one who heareth the word, and understandeth it: who then indeed bears fruit, and yields, one an hundred, one sixty, and one thirty.

²⁴ Another parable he put before them, saying: The kingdom of heaven was like unto a man who had sowed good seed in his field: ²⁵ but while mankind were asleep, his enemy came, and oversowed weeds in the midst of the wheat, and went away. ²⁶ Afterwards, when the blade sprang up and yielded fruit, then appeared also the weeds. ²⁷ So the servants of the Landlord came and said unto him: Lord, didst not thou sow good seed in thy field? how then hath it the weeds? ²⁸ Then said he to them: A man who is my enemy, hath done this. Then said they to him: Wilt thou then that we go and gather them? ²⁹ Then said he: No: lest in gathering the weeds, you root out the wheat together with them. ³⁰ Let them both grow on together until the harvest: and at harvest-time I will tell my reapers, Gather the weeds first, and bind them into bundles, to burn them: and then gather the wheat into my barn.

³¹ Another parable he put before them, saying: The kingdom of heaven is like unto a grain of mustard, which a man took and sowed in his field: ³² which is indeed the least of all seeds, but when it has acquired growth, it is larger than herbs, and becomes a tree: so that the birds of the air came and dwelt in its branches.

³³ Another parable he spake unto them: The kingdom of heaven is like unto leaven, which a woman took and buried in three bushels of flour, until the whole was leavened.

³⁴ All these things Jesus spake in parables unto the people, and without parable he spake not unto them: ³⁵ whereby the word might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables: I will utter things that have been hidden from the beginning.

³⁶ Then he let the people go, and came into the house: and his disciples came to him, and said, Tell us the parable of the weeds in the field. ³⁷ Then he answering said unto them: The sower of the good seed is the Son of man: ³⁸ and the field is the world: and the good seed are these, the sons of the kingdom: and the weeds are the sons of the wicked one: ³⁹ and the enemy who sowed them, is the devil: and the harvest is the end of the age: and the reapers are Angels.

⁴⁰ Therefore as the weeds are gathered, and burned in the fire : so will it be at the end of the age. ⁴¹ The Son of man will send his Angels, and they will gather out of his kingdom all the offences, and all that do wickedly, ⁴² and will cast them into the fiery furnace : there will be the weeping, and the gnashing of the teeth. ⁴³ Then will the righteous shine out like the Sun in the kingdom of their Father. Let him hear, who hath ears.

⁴⁴ Again, the kingdom of heaven is like a treasure hidden in the field : which a man had found and hidden ; and now in his joy he goes and sells all that he hath, and buys that field.

⁴⁵ Again, the kingdom of heaven is like a merchant man seeking beautiful pearls : ⁴⁶ who, having found one pearl of great price, went and sold all that he had, and bought it.

⁴⁷ Again, the kingdom of heaven is like a drag-net, that was cast into the sea and drew together some of every kind : ⁴⁸ which, when it was full, they drew up on the beach, and, sitting down, collected the good ones into vessels, and threw away the bad. ⁴⁹ So will it be at the end of the age : the Angels will go forth and separate the wicked from among the righteous, ⁵⁰ and will cast them into the fiery furnace : there will be the weeping and the gnashing of the teeth. ⁵¹ Have you understood all these words ?

They said unto him, Yes. ⁵² Then said he to them, Therefore every Teacher who is learned in the kingdom of heaven, is like unto an householder who deals out of his stores new things and old.

⁵³ And it came to pass, when Jesus had made an end of these parables, he departed from that place : ⁵⁴ and he came into his own country, and taught them in their synagogues : so that they were astonished, and said, Whence hath he this learning and these mighty works ? ⁵⁵ Is not this the son of the carpenter ? is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude ? ⁵⁶ And his sisters, are they not all with us ? how then hath he got all this ? ⁵⁷ And they were offended with him. Then said Jesus unto them, A prophet is not without honour, unless in his own country, and in his own family. ⁵⁸ And he did not many mighty works there, because of their unbelief.

XIV. About that time Herod the tetrarch heard the report of Jesus ; ² and said to his young men, This is John the Baptist :

he hath awoke from the dead, and therefore these mighty works are active in him. ³ For Herod had taken John, and bound him, and put him in prison, because of Herodias the wife of Philip his brother: ⁴ for John had said unto him, It is not lawful for thee to have her. ⁵ And he wished to kill him, but was afraid of the people, for they regarded him as a prophet. ⁶ But when Herod's birthday feast took place, the daughter of Herodias danced before them, and pleased Herod: ⁷ wherefore he promised with an oath to give her whatever she should ask. ⁸ Then she, prompted by her mother, said, Give me the head of John the Baptist here upon a dish. ⁹ And the king was vexed: but, because of his oath and his guests, he ordered it to be given. ¹⁰ And he sent and beheaded John in prison. ¹¹ And his head was brought upon a dish, and given to the damsel: and she carried it to her mother. ¹² And his disciples came, and took away the body, and buried it, and came and told Jesus.

¹³ And Jesus, after hearing it, departed thence by ship to a desert place, apart: and the people, hearing thereof, followed him by land from the towns. ¹⁴ And he went out, and saw a great many people: and he was moved with compassion for them, and healed their sick. ¹⁵ Afterwards, when evening had come, his disciples came to him and said; The place is desert, and the time is now late: dismiss the people, that they may go into the villages and buy themselves food. ¹⁶ Then said Jesus unto them, They need not go away; do ye give them to eat. ¹⁷ Then said they to him, We have nothing here but five loaves and two fishes. ¹⁸ Then said he, Bring them here to me. ¹⁹ And he bade the people sit down upon the grass: and he took the five loaves and the two fishes, and looked up to heaven, and blessed them, and brake the loaves, and gave to his disciples; and his disciples gave to the people. ²⁰ And they all ate, and were satisfied: and they took up the surplus of the breakings, twelve panniers full. ²¹ And those who ate were about five thousand men, besides women and children.

²² And immediately afterwards he bade his disciples go on board the ship, and go before him to the other side, while he should dismiss the people. ²³ And when he had dismissed the people, he went up into the mountain, apart, to pray. And when evening came, he was there alone. ²⁴ But the ship was now in the middle of the sea, struggling with the waves;

for the wind was against them. ²⁵ Then in the fourth watch of the night, he came towards them, walking on the water. ²⁶ And his disciples seeing him walking on the water, were alarmed, and said, It is an apparition: and they cried out for fear. ²⁷ But Jesus spake to them immediately, saying, Take courage: it is I: be not afraid. ²⁸ Then Peter answered him and said, Lord, if it be thou, bid me come over the waves to thee. ²⁹ Then said he, Come. And Peter went down from the ship, and walked over the waves to come to Jesus: ³⁰ but seeing the wind violent, he became afraid; and beginning to sink, cried out, O Lord, save me. ³¹ Then immediately Jesus extending his arm, took hold of him, and said to him, O weak of faith, why didst thou doubt? ³² And as soon as they had gone on board the ship, the wind fell. ³³ Then the men in the ship came and worshipped him, saying, Surely thou art Son of God.

³⁴ And they crossed over, and came into the land of Genesareth. ³⁵ And the men of that place, recognising him, sent into all that neighbourhood, and brought all the sick to him: ³⁶ and entreated him that they might only touch the border of his mantle: and as many as touched, were healed.

XV. Then the Clerks and Pharisees from Jerusalem came unto Jesus and said: ² Why do thy disciples transgress the tradition of the elders? for they do not wash their hands when they eat bread. ³ Then he answering said unto them, And why do you transgress the commandment of God, with your traditions? ⁴ For God said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him be put to death. ⁵ But you say, Whosoever shall tell his father or his mother, That is a gift, whatever assistance thou wouldst have from me, He shall be free. And so he will not honour his father nor his mother. ⁶ And you have neutralised the word of God, with your tradition. ⁷ O hypocrites, well did Isaiah prophesy of you, saying, ⁸ This people approach me with their mouth, and honour me with their lips, but their heart is far from me; ⁹ and they worship me to no purpose, teaching doctrines, the commandments of men. ¹⁰ And he called the people to him, and said unto them, Hear and understand: ¹¹ Not that which comes into the mouth defiles the man: but what goes out of the mouth, that defiles the man. ¹² Then his disciples came and said to him, Knowest thou that the Pharisees were offended when they heard those

words? ¹³ But he answering said, Every plant which my heavenly Father hath not planted, will be rooted out. ¹⁴ Let them alone: they are blind guides to blind: thus if blind lead blind, both will fall into the pit. ¹⁵ Then Peter answering said unto him: Tell us this parable. ¹⁶ Then said he, Are you too still without understanding? ¹⁷ Do not you perceive that every thing which goeth into the mouth, passes into the belly, and is thrown away to the draught? ¹⁸ But the things which go out of the mouth, come from the heart, and they defile the man. ¹⁹ For out of the heart come evil thoughts, murder, adultery, harlotry, theft, false witness, blasphemy: ²⁰ these are what defile the man: but to eat with unwashed hands doth not defile the man.

²¹ And Jesus went away from that place, and retired into the countries of Tyre and Sidon. ²² And behold a Canaanite woman who had come out of those border lands, cried out, saying: Have mercy upon me, O Lord, son of David: my daughter is sadly vexed with a devil. ²³ But he answered not a word to her. And his disciples came and entreated him, saying, Send her away: for she makes a noise behind us. ²⁴ But he answered and said, I was not sent but unto the sheep that are lost of the house of Israel. ²⁵ Then she came and worshipped him saying, O Lord, help me. ²⁶ But he answering said: It is not fair to take the children's bread, and throw it to the dogs. ²⁷ Then said she, Yea, Lord: for indeed the dogs eat of the crumbs which fall from their master's table. ²⁸ Then Jesus answering said unto her, Woman, thy faith is great: have thy wish. And her daughter was healed from that hour.

²⁹ And Jesus departed from that place, and came by the sea of Galilee: and he went up into the mountain, and sat there. ³⁰ And there came unto him many people, having with them divers lame, blind, dumb, crippled, and many others; and they cast them at his feet: and he healed them: ³¹ so that the people marvelled, when they saw the dumb speaking, the cripples sound of limb, the lame walking about, the blind enjoying their sight: and they glorified the God of Israel. ³² Then Jesus, calling his disciples to him, said: I feel for the people, for they have been with me now three days, and they have nothing to eat: and I am unwilling to send them away fasting, lest they faint by the way. ³³ And the disciples said unto him, How shall we in a lone place get bread enough to

feed so many people? ³⁴ And Jesus said unto them, How many loaves have you? Then said they, Seven, and a few small fishes. ³⁵ And he bade the people sit down upon the ground. ³⁶ And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to the disciples; and the disciples gave to the people. ³⁷ And all ate, and were satisfied: and they took up the surplus of the breakings, seven baskets full. ³⁸ And those who ate were four thousand men, besides women and children. ³⁹ And he sent away the people, and went on board the ship, and came to the coast of Magdala.

XVI. And the Pharisees and Sadducees came and asked him to shew them a sign out of the sky, tempting him. ² Then he answering said unto them, When evening is come, you say, Fine weather; for the sky is red. ³ And in the morning, Stormy to-day; for the sky is red and gloomy. Hypocrites, you know how to discern the face of the sky: can you not then discern the signs of the times? ⁴ A wicked and adulterous generation look for a sign: and no sign shall be given to them, but the sign of the prophet Jonah. And he came away and left them.

⁵ And his disciples had gone over to the other side and had forgotten to take bread. ⁶ Then said Jesus unto them, See and beware of the leaven of the Pharisees and Sadducees. ⁷ But they reasoned with themselves saying, Because we took no bread. ⁸ Then Jesus knowing that, said, O weak of faith, why do ye reason among yourselves, Because you have brought no bread? ⁹ do you not understand nor remember the five loaves of the five thousand, and how many panniers ye took up? ¹⁰ nor the seven loaves of the four thousand, and how many baskets ye took up? ¹¹ Why do you not understand that I spake not to you of bread? But beware of the leaven of the Pharisees and Sadducees. ¹² Then they understood that he had told them to beware, not of the leaven of the loaves, but of the teaching of the Pharisees and Sadducees.

¹³ Then Jesus came into the borders of Cæsarea Philippi, and asked his disciples saying, Whom do mankind say that the Son of man is? ¹⁴ Then said they, Some say, John the Baptist: others, Elias: and others, Jeremiah or one of the prophets. ¹⁵ He said unto them, But whom do you say that I am? ¹⁶ Then Simon Peter answering said, Thou art the ANOINTED, the Son of GOD who liveth for ever. ¹⁷ Then Jesus answering

said unto him : Blessed art thou, Simon son of Jonah : for not flesh and blood hath revealed it unto thee, but my Father who is in heaven. ¹⁸ Moreover I tell thee that thou art a Stone, and I will build my congregation upon this Rock ; and the gates of the grave shall not prevail over them. ¹⁹ And I will give to thee the keys of the kingdom of heaven : and what thou shalt bind on earth, shall be bound in heaven ; and what thou shalt loose on earth, shall be loosed in heaven. ²⁰ Then he charged his disciples to tell no one that he is the ANOINTED.

²¹ From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the elders and high priests and clerks, and be put to death, and awake on the third day. ²² And Peter took him, and began to chide him, saying, Mercy on thee, Lord : surely that will not befall thee. ²³ Then he turned round, and said unto Peter, Get thee behind me, Satan ; thou art a stumbling block unto me : for thou thinkest not the things of God, but the things of man.

²⁴ Then Jesus said unto his disciples, If any one wishes to come after me, let him deny himself, and take up his cross, and follow me. ²⁵ For whoever shall wish to save his life, shall lose it : and whoever will lose his life for my sake, shall find it. ²⁶ For what will a man profit, if he gain the whole world, and lose his own life ? or what shall a man give in exchange for his life ? ²⁷ For the Son of man will come in the glory of his Father, with his Angels : and then he will render to every one according to his deeds. ²⁸ I tell you, some indeed are standing here, who will not taste of death, until they shall have seen the Son of man coming in his kingdom.

XVII. And after six days Jesus took with him Peter, and James, and John his brother, and led them up into an high mountain, apart. ² And his appearance was changed before them, and his face shone like the Sun, and his raiment became white as the light. ³ And behold, there appeared to them Moses and Elias talking with him. ⁴ Then Peter spake and said unto Jesus : Lord, it is well for us to be here : if thou wilt, let us make here three tents, one for thee, and one for Moses, and one for Elias. ⁵ While he yet spake, behold, a cloud of light overshadowed them : and behold, a voice out of the cloud, saying, This is my Son, my beloved, in whom I am

well pleased : hear him. ⁶ And the disciples hearing it, fell on their faces and were sore afraid. ⁷ And Jesus came and touched them, and said : Wake up, and be not afraid. ⁸ Then they lifted up their eyes, and saw no one but Jesus only. ⁹ And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no one until the Son of man shall have risen from the dead.

¹⁰ And his disciples asked him, saying, Why then do the Clerks say that Elias must come first ? ¹¹ Then he answered and said, Elias was indeed to come first, and to restore all things : ¹² but I tell you that Elias has come already, and they did not recognise him, but did with him as they would. So too will the Son of man suffer at their hands. ¹³ Then the disciples understood that he had spoken to them of John the Baptist.

¹⁴ And after they had come back to the people, there came to him a man who kneeled down before him, ¹⁵ and said, O Lord, have pity on my son ; for he is lunatic, and suffers dreadfully : for he throws himself often into the fire, and often into the water : ¹⁶ and I brought him to thy disciples and they could not heal him. ¹⁷ Then Jesus answering said, O faithless and perverse race, how long shall I be with you ? how long shall I bear with you ? bring him here to me. ¹⁸ And Jesus rebuked the devil, and it came out of him, and the lad was healed from that hour. ¹⁹ Then the disciples came to Jesus apart, and said, Why could not we cast him out ? ²⁰ Then said he to them, Because of your unbelief : for I tell you, If ye shall indeed have faith like a grain of mustard, ye shall say to this mountain, Go over from this place to that, and it will go over : and nothing will be impossible to you. ²¹ But this kind will not go out except by prayer and fasting.

²² And as they went about in Galilee, Jesus said unto them, The Son of man is about to be delivered into the hands of men : ²³ and they will put him to death, and he will awake on the third day. And they were grieved exceedingly.

²⁴ And when they came to Capernaum, the receivers of the double-drachma came to Peter, and said : Doth not your Teacher pay the double-drachma ? ²⁵ And he said, Yes. And when he came into the house, Jesus anticipated him, and said, Simon, what thinkest thou ? from whom do the kings of the earth take custom or tribute : from their sons, or from

strangers? ²⁶ Peter said unto him, From strangers. Jesus said unto him, Then the sons are free. ²⁷ But in order that we may not offend them, go thou to the sea, and throw out a hook, and take the first fish that comes up : and on opening his mouth, thou wilt find a stater : take that, and give it to them for me and for thee.

XVIII. In that hour the disciples came to Jesus, and said, Who is greatest in the kingdom of heaven? ² And Jesus called to him a little child, and set him in the midst of them, ³ and said : I tell you, unless ye will turn and become like little children, ye will not indeed enter into the kingdom of heaven. ⁴ Therefore whosoever will humble himself as this child doth, he is the greatest in the kingdom of heaven. ⁵ And whoever shall receive one child like this, in my name, will receive me. ⁶ But whoever shall cause one of these little ones to stumble, who believe on me, it will be well for him if a large mill-stone be hung upon his neck, and he be sunk in the deep water of the sea. ⁷ Wo to the world for the stumbling blocks therein : for stumbling blocks must arise : but wo to that man, through whom the stumbling block shall arise. ⁸ Moreover if thine hand, or thy foot, causeth thee to stumble, chop it off, and fling it from thee : it is better for thee to come lame or crippled into life, than with two hands or two feet to be thrown into the fire that endureth for ever. ⁹ And if thine eye causeth thee to stumble, pluck it out, and fling it from thee : it is better for thee to come with one eye into life, than with two eyes to be thrown into the valley of fire. ¹⁰ See that ye despise not one of these little ones : for I tell you that their messengers in heaven always see the face of my Father who is in heaven. ¹² What think you? if any man shall have an hundred sheep, and one of them shall go astray, will he not leave the ninety and nine, and go over the mountains, and look for the stray? ¹³ And if he shall happen to find it, I tell you that he will indeed rejoice more over that, than over the ninety and nine that had not gone astray. ¹⁴ Thus it is against the wish of your Father who is in heaven, that one of these little ones should be lost. ¹⁵ Moreover, if thy brother shall sin against thee, go and reprove him between thyself and him alone : if he will hear thee, thou hast gained thy brother. ¹⁶ But if he will not hear thee, take with thee one or two more, so that every fact may be established upon the mouth of two or three witnesses. ¹⁷ Then

if he shall refuse to listen to them, speak to the Court: but if he shall refuse to listen even to the Court, do thou regard him as an heathen and as a publican. ¹⁸ I tell you, whatever ye shall bind on earth, will indeed be bound in heaven: and whatever ye shall loose on earth, will be loosed in heaven. ¹⁹ Moreover I tell you, that if two of you upon earth shall agree together about the whole of what they shall ask, they will receive it from my Father who is in heaven. ²⁰ For whosoever two or three are met in my name, I am there in the midst of them.

²¹ Then Peter came and said to him, Lord, how many times shall my brother sin against me, and I forgive him? unto seven times?

²² Jesus said unto him: Not, I tell thee, unto seven times, but unto seventy sevens of times. ²³ Hence the kingdom of heaven has been compared unto a King who wished to have a reckoning with his servants. ²⁴ And when he had begun to reckon, one debtor of ten thousand talents was brought before him. ²⁵ And as he had not the means of paying, his Lord ordered him to be sold, and his wife, and his children, and all that he had, and payment to be made. ²⁶ Then the servant fell down and worshipped him, saying, Have patience with me, and I will pay thee all. ²⁷ Then the Lord of that servant was moved with compassion, and let him go, and forgave to him his debt. ²⁸ Then that servant went out, and found one of his fellowservants who owed to him an hundred pieces of silver: and he seized him and throttled him, saying, Pay what thou owest. ²⁹ Then his fellowservant threw himself at his feet, and entreated him, saying, Have patience with me, and I will pay thee. ³⁰ But he refused, and went and cast him into prison, until he should pay what was owing. ³¹ Then his fellowservants, seeing what was done, were grieved exceedingly, and came and shewed to their Lord all that had been done. ³² Then his Lord called him to him, and said unto him; O wicked servant, I forgave to thee all that debt, at thy entreaty: ³³ and was it not thy duty to have pity on thy fellowservant, even as I had had pity on thee? ³⁴ And his Lord was moved to anger, and delivered him to the examiners until he should repay all that was owing to Himself. ³⁵ So too will my Heavenly Father do unto you, if ye will not forgive, every one his brother, from your hearts.

XIX. And it came to pass, when Jesus had made an end

of these words, he departed from Galilee, and came into the borders of Judea beyond Jordan. ² And much people followed him : and he healed them there.

³ And the Pharisees came to him, and tried him, saying, Is a man at liberty to put away his wife for every fault ? ⁴ Then he answered and said, Have ye not read that He who made them of old, made them male and female, ⁵ and said, Therefore a man shall leave his father and his mother, and shall cleave unto his wife, and they two shall be as one flesh ? ⁶ So that now they are not two, but one flesh. Therefore let not man separate what God hath joined together. ⁷ They said unto him, Why then did Moses order him to give a bill of divorce, and put her away ? ⁸ He said unto them, Because Moses for the hardness of your hearts allowed you to put away your wives : but it has not been so from the first. ⁹ Moreover I tell you, that whoever shall divorce his wife except for harlotry, and shall marry another, will be guilty of adultery : and whoever shall marry a wife that has been divorced, will be guilty of adultery. ¹⁰ His disciples said unto him, If such is the case of a man with his wife, it is not well to marry. ¹¹ Then said he to them, Not all, but only those to whom it is given, understand these words. ¹² For there are eunuchs who were born so from their mother's womb : and there are eunuchs who have been made so by men : and there are eunuchs who have made themselves so, for the kingdom of heaven. Let him understand, who can understand it.

¹³ Then some children were brought unto him, that he might lay his hands upon them, and pray : but the disciples rebuked them. ¹⁴ But Jesus said, Let the children alone, and do not hinder them from coming to me : for of such is the kingdom of heaven. ¹⁵ And after laying his hands upon them, he departed from that place.

¹⁶ And behold, one came and said unto him, Good teacher, what good shall I do, that I may have everlasting life ? ¹⁷ Then said he to him, Why dost thou call me good ? none is good, but God alone. But if thou wilt enter into Life, keep the commandments. ¹⁸ He said unto him, Which ? Then said Jesus, These : Thou shalt not kill, Thou shalt not be guilty of adultery, Thou shalt not steal, Thou shalt not bear false witness, ¹⁹ Honour thy father and thy mother, and, Thou shalt be kind to thy neighbour as to thyself. ²⁰ The young man said unto him, all these I have kept from my

youth : what do I lack now ? ²¹ Jesus said unto him, If thou wilt be perfect, go, sell thy goods, and give to the poor ; and thou shalt have treasure in heaven : and come, follow me. ²² But when the young man heard those words, he went away vexed : for he had many possessions.

²³ Then said Jesus unto his disciples, I tell you, that a rich man will hardly indeed enter into the kingdom of heaven.

²⁴ Moreover I tell you again, It is easier for a camel to go through a needle's eye, than for a rich man to go into the kingdom of God. ²⁵ But the disciples hearing that, were astonished exceedingly, and said : Who then can be saved ?

²⁶ Then Jesus looking upon them, said : With man this is impossible : but all things are possible with God. ²⁷ Then Peter answering said unto him : Behold, we have left all, and followed thee : what shall we have ?

²⁸ Then said Jesus unto them : I tell you that in the regeneration, when the Son of man shall sit upon his throne of glory, you who have followed me, shall indeed also sit upon twelve thrones, judging the twelve tribes of Israel.

²⁹ And every one who hath left brethren or sisters, or father, or mother, or children, or lands, or houses, for my name, shall receive an hundredfold, and shall inherit everlasting life.

³⁰ But many of the first, shall become last, and of the last shall become first. XX. For the kingdom of heaven is like unto a Landlord, who went out in the early morning to hire laborers for his vineyard. ¹ Then, after making an agree-

ment with the laborers for a piece of silver by the day, he sent them into his vineyard. ² And about the third hour he went out, and saw others standing idle in the market place :

³ and to them he said, Go you also into the vineyard, and I will give you what will be right. ⁴ So they went. Then again about the sixth hour, and ninth hour, he went out and did likewise. ⁵ Then about the eleventh hour he went out, and found others standing there ; and he said unto them :

Why do you stand here idle all day ? ⁶ They said unto him, Because no one hath hired us. He said unto them, Go you also into the vineyard. ⁷ Afterwards when evening was come, the Owner of the vineyard said unto his bailiff, Call the laborers and pay them their wages, beginning with the last comers and ending with the first. ⁸ And the men of the eleventh hour came, and received each a piece of silver.

⁹ Then came the first men and expected that they would

receive more : and they also received each a piece of silver.

¹¹ But after receiving it, they grumbled at the Landlord, ¹² and said, Why these last men have been here one hour, and thou hast made them equal unto us who have borne the burthen of the day, and the heat. ¹³ But he answering said unto one of them, My friend, I do not wrong thee : didst not thou agree with me for a piece of silver ? ¹⁴ Take thy money, and begone : I choose to give unto this last man, as much as unto thee. ¹⁵ May not I do as I will in my own affair ? or is thine eye evil, because I am good ?

¹⁶ Thus the last shall become first, and the first shall become last.

¹⁷ And Jesus as he went up to Jerusalem, took the twelve disciples with him apart, and said to them on the way, ¹⁸ Behold, we are going up to Jerusalem, and the Son of man will be delivered up to the High Priests and to the Clerks : and they will condemn him to death, ¹⁹ and will deliver him up to the Gentiles, to mock, and to scourge, and to crucify : and on the third day he will rise again.

²⁰ Then the mother of the sons of Zebedee came to him with her sons, worshipping and asking somewhat of him. ²¹ Then said he to her, What wilt thou ? She said unto him, Grant that my two sons here may sit, one upon thy right hand, and one upon thy left hand, in thy kingdom. ²² Then Jesus answering, said : Ye know not what ye ask. Can you drink the cup which I am about to drink, and be baptized with the baptism in which I am baptized ? They said unto him, We can. ²³ And he said unto them, Ye shall indeed drink my cup, and be baptized with the baptism in which I am baptized : but to sit upon my right hand and upon my left hand, is not mine to give, but is theirs for whom it is prepared of my Father.

²⁴ And the ten heard it, and were moved with indignation against the two brethren. ²⁵ But Jesus called them to him, and said : Ye know that the Rulers of the Gentiles exercise lordship over them, and the great men hold them in subjection. ²⁶ But it shall not be so among you : but whoever shall wish to be great among you, let him be waiter upon you : ²⁷ and whoever shall wish to be first among you, let him be your servant : ²⁸ even as the Son of Man came not to be waited upon, but to wait, and to give his life for a ransom for many.

²⁹ And as they were going out of Jericho, a great crowd followed him. ³⁰ And behold, two blind men who sat by the wayside, hearing that Jesus is passing, cried out, saying, Have pity upon us, O Lord, son of David. ³¹ Then the people ordered them to be silent : but they cried more loudly, saying, Have pity upon us, O Lord, son of David. ³² And Jesus stood, and called them, and said, What do you wish me to do for you ? ³³ They said unto him, Lord, that our eyes may be opened. ³⁴ Then Jesus, moved with compassion, touched their eyes : and immediately they saw anew, and followed him.

XXI. And when they were come near to Jerusalem, and had come to Bethphage, to the Mount of Olives, then Jesus sent forward two disciples, ² and said unto them,

Go into the village over against you, and anon ye will find an Ass tied, and a colt with her : loose, and bring them to me. ³ And if any one say aught to you, say that JEHOVAH wants them : and he will send them at once. ⁴ Moreover, all this is come to pass, in order that the word may be fulfilled which was spoken by the prophet, saying : ⁵ Tell the daughter of Sion, Behold, thy King will come to thee, meek, and mounted on an Ass, and on a colt the foal of a yokebearer.

⁶ So the disciples went and did as Jesus had directed them, ⁷ and brought the Ass and the colt, and laid their mantles upon them ; and He sat thereon. ⁸ Then many of the people strewed their mantles in the way ; while others brake off branches from the trees, and strewed them in the way. ⁹ Then the people who went on before him, and who followed after him, cried out, saying, Hosanna to the son of David : blessed is he who comes in the name of JEHOVAH. Hosanna in the highest. ¹⁰ And when he came into Jerusalem, the whole City was moved, and said, Who is this ? ¹¹ Then said the people, This is the Prophet Jesus, who is from Nazareth of Galilee.

¹² And Jesus went into the temple of God, and drove out all those who sold and bought in the temple, and overthrew the tables of the changers, and the stalls of those who sold doves : ¹³ And he said unto them, It is written, My house shall be called an house of prayer : but you have made it a den of robbers. ¹⁴ And the blind and the lame came to him in the temple : and he healed them. ¹⁵ Then the High Priests and the Clerks seeing the wonders that he did, and the children

in the temple crying out and saying, Hosanna to the son of David, were moved with indignation, ¹⁶ and said unto him, Hearest thou what these say? And Jesus said unto them, Yea: have you never read that Out of the mouth of babes and sucklings thou hast accomplished praise? ¹⁷ And he left them, and came out of the city to Bethany, and lodged there.

¹⁸ And in the early morning, as he returned to the city, he hungered. ¹⁹ And seeing a fig-tree on the way, he came to it, and found nothing on it, but leaves only; and he said to it, No fruit shall ever come of thee. And instantly the fig-tree withered away. ²⁰ And the disciples seeing it, marvelled, and said, How instantly hath the fig-tree withered away? ²¹ Then Jesus answering said unto them, I tell you, if ye shall have faith and doubt not, then indeed ye shall do not only this thing of the fig-tree, but even if ye shall say to this mountain, Arise and throw thyself into the sea, it will take place. ²² And all that ye shall ask in prayer, believing, ye shall receive.

²³ And after he had gone into the temple, there came unto him, as he taught, the High Priests and the Elders of the people and said, By what authority doest thou these things, and who gave this authority to thee? ²⁴ Then Jesus answering said unto them, I will also ask one question of you: which if ye will tell me, then will I tell you by what authority I do these things. ²⁵ The baptism of John, whence was it? of heaven, or of men? Then they reasoned with themselves, saying, If we shall answer, Of heaven, he will say to us, Why then did ye not believe him? ²⁶ But if we shall answer, Of men, we are afraid of the people; for all regard John as a prophet. ²⁷ And they answered Jesus and said, We do not know. And he said unto them, Then neither will I tell you by what authority I do these things.

²⁸ But what do you think of this? A man had two sons, and he came and said to the first, Son, go work to-day in my vineyard. ²⁹ Then he answering said, I will not: but afterwards repented, and went. ³⁰ And he came to the other, and spake in like manner: then he answering said, I will, Sir: and went not. ³¹ Which of the two did the will of his father?

They said, The first. Jesus said unto them, I tell you that the publicans and the harlots are indeed going before you into the kingdom of God. ³² For John came to you in the way of righteousness, and ye believed him not: but the pub-

licans and the harlots believed him : and you, who saw it, have not even afterwards repented, to believe on him.

³³ Hear another parable. There was once a Landlord who planted a vineyard, and set a fence about it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and left the country. ³⁴ And when the season of the fruits drew near, he sent his servants unto the husbandmen, to receive the fruits thereof. ³⁵ And the husbandmen took his servants, and beat one, and slew another, and stoned another. ³⁶ Again he sent other servants, more numerous than the first: and they did unto them in like manner. ³⁷ Afterwards, he sent unto them his Son, saying, They will respect my Son. ³⁸ But the husbandmen, when they saw the Son, said among themselves, This is the heir : come, let us kill him, and take possession of his inheritance. ³⁹ So they took him, and cast him out of the vineyard, and slew him. ⁴⁰ What then will the Owner of the vineyard, when he returns, do to those husbandmen ?

⁴¹ They said unto him, He will destroy them miserably, and will let the vineyard to other husbandmen who will render to him the fruits in their seasons.

⁴² Jesus said unto them, Have you never read in the Scriptures, The stone which the builders had rejected, is come to be head of the corner : this hath come of JEHOVAH, and it is marvellous in our eyes ? ⁴³ Therefore I tell you, that the kingdom of God will be taken away from you, and given to a nation yielding the fruits thereof.

⁴⁵ And the High Priests and the Pharisees, hearing his parables, perceived that he spake of them. ⁴⁶ And they wished to seize him, but were afraid of the people, because they regarded him as a prophet.

XXII. And Jesus spake to them again in parables, saying : ² The kingdom of heaven has been likened to a King, who had made banquets for his son : ³ and he sent his servants to call the guests to the banquets, and they would not come. ⁴ Then he sent other servants, saying, Tell the guests, Behold, I have prepared my repast, my bulls and my fatlings are killed, and all is ready : come at once to the banquets. ⁵ But they heeded him not, and went, one to his field, and another to his merchandise. ⁶ And the rest took his servants, and ill-used them, and slew them. ⁷ Then the King was moved to anger, and sent his armies, and destroyed those murderers, and burnt

their city. ⁸ Then he said unto his servants, The banquet is ready, but the guests were not worthy : ⁹ go therefore to the outlets of the streets, and as many as ye shall find, bid to the banquets. ¹⁰ So those servants went out into the streets, and gathered all whom they found, bad and good : and the banquet was filled with guests. ¹¹ Then the King, coming in to look at the guests, saw there a man who had not put on a banqueting robe : ¹² and he said unto him, My friend, how didst thou come in here without a banqueting robe ? And he was silent. ¹³ Then said the King to the attendants, Bind him foot and hand, and take and cast him into the darkness that is without : there will be the weeping and the gnashing of the teeth. ¹⁴ For the called are many, but the chosen are few.

¹⁵ Then the Pharisees went and took counsel how to entrap him in his speech. ¹⁶ And they sent to him their disciples with the Herodians, and said : Teacher, we know that thou art true, and teachest the way of God in truth, and carest for no one : for thou regardest not the person of men. ¹⁷ Therefore tell us, what thinkest thou ? is it right to pay tribute unto Caesar, or not ? ¹⁸ But Jesus, knowing their wickedness, said : Hypocrites, why do you try me ? ¹⁹ Shew to me the coin of the tribute. Then they offered to him a denarius. ²⁰ And he said unto them : whose is this image and superscription ? ²¹ They said unto him, Caesar's. Then said he to them : Therefore render what is Caesar's, unto Caesar ; and what is God's, unto God. ²² And when they heard, they marvelled : and they left him, and went away.

²³ On the same day, the Sadducees, who say there is no resurrection, came to him, and asked him, ²⁴ saying : Teacher, Moses said : If a man shall die not having children, his brother shall afterwards marry his wife, and raise up issue to his brother. ²⁵ Now there were among us seven brethren : and the first married and died ; and having no issue, left his wife unto his brother. ²⁶ And in like manner did the second, and the third, to the end of the seven. ²⁷ Then, after all of them, the wife also died. ²⁸ Therefore in the resurrection, unto which of the seven will she be wife ? for they all had her. ²⁹ Then Jesus answering said unto them, You are altogether mistaken, not understanding the Scriptures, nor the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage, but are like the Angels of God in

heaven. ³¹ But as to the resurrection of the dead, have you not read what was spoken to you by God, saying, ³² I AM the God of Abraham, and the God of Isaac, and the God of Jacob? God is not a God of dead bodies, but of living persons. ³³ And the people when they heard him, were astonished at his teaching.

³⁴ Then the Pharisees, hearing that he had silenced the Sadducees, met together: ³⁵ and one of them, a lawyer, asked him, to try him, saying, ³⁶ Teacher, which commandment is greatest in the law? ³⁷ Then said he to him, Thou shalt love JEHOVAH thy God with all thine heart, and with all thy soul, and with all thine understanding: ³⁸ this is the greatest and the first commandment. ³⁹ And the second is like it, Thou shalt be kind to thy neighbour as to thyself. ⁴⁰ On these two commandments hang the whole law and the prophets.

⁴¹ Then, as the Pharisees were met together, Jesus asked them, saying, ⁴² What do you think of the Anointed? whose son is he? they said unto him, David's. ⁴³ He said unto them, How then doth David in Spirit call him Lord, saying, ⁴⁴ JEHOVAH said unto my Lord, Sit thou at my right hand, until I put thine enemies under thy feet? ⁴⁵ If then David call him Lord, how is he his Son? ⁴⁶ And no one could answer a word to him: nor did any one after that day venture to ask him any more questions.

XXIII. Then Jesus spake to the people and to his disciples, ² saying, The Clerks and the Pharisees have ever sat in Moses' seat: ³ therefore observe and do all that they tell you: but do not according to their works: for they say, and do not. ⁴ For they bind together heavy burthens and hard to bear, and lay them on the shoulders of men: but with their own finger will not move them. ⁵ Moreover they do all their works to be seen of men: they make broad their phylacteries, and enlarge their fringes, ⁶ and like the first place at suppers, and the first stalls in the synagogues, ⁷ and the greetings in the market place, and to be called of men, Rabbi. ⁸ But be not you called Rabbi: for one is your Teacher, and all you are brethren. ⁹ And call no one your Father upon earth: for one is your Father who is in Heaven. ¹⁰ And be not you called Leaders: for one is your Leader, who is Christ. ¹¹ But he that is greatest among you, let him wait upon you. ¹² But whoever will exalt himself, shall be humbled: and whoever will humble himself, shall be exalted.

¹⁵ But wo unto you, Clerks and Pharisees, hypocrites, who shut up the kingdom of heaven before men : for yourselves go not in, nor allow those to go in, who would. ¹⁶ Wo unto you, Clerks and Pharisees, hypocrites, who compass sea and land to make one proselyte, and when he is made, you make him a child of hell twice as much as yourselves. ¹⁷ Wo unto you, blind guides, who say, Whoever shall swear by the temple, it is nothing : but whoever shall swear by the gold of the temple, is liable. ¹⁸ O fools and blind, which is greatest, the gold, or the temple which makes the gold holy ? ¹⁹ And, whoever shall swear by the altar, it is nothing : but whoever shall swear by the gift thereon, is liable. ²⁰ O fools and blind, which is greatest, the gift, or the altar which makes the gift holy ? ²¹ Therefore, whosoever sweareth by the altar, sweareth by that and by all that is thereon. ²² And whosoever sweareth by the temple, sweareth by that and by him that dwelleth therein. ²³ And whosoever sweareth by Heaven, sweareth by the throne of God, and by him that sitteth thereon. ²⁴ Wo to you, Clerks and Pharisees, hypocrites, who pay tithe of mint and anise and cummin, and neglect the more important charges of the law, judgment and mercy and faith : whereas you ought to have done these, and not neglected those. ²⁵ O blind guides, who strain off the gnat, and gulp down the camel. ²⁶ Wo to you, Clerks and Pharisees, hypocrites, who make clean the outside of the cup and of the dish, while they are full of rapine and excess within. ²⁷ O blind Pharisee, first make clean the inside of the cup and of the dish, in order that the outside of them may become clean also. ²⁸ Wo to you, Clerks and Pharisees, hypocrites, who are like white-washed tombs, which have a fair appearance outside, but are full of dead men's bones and all manner of filth, within. ²⁹ Even so do you seem outwardly righteous unto mankind : but are full of hypocrisy and wickedness within. ³⁰ Wo to you, Clerks and Pharisees, hypocrites, who build the tombs of the prophets, and adorn the monuments of the righteous, ³¹ and say : If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. ³² So that you bear witness against yourselves that you are the sons of those who murdered the prophets. ³³ And you will fill up the measure of your fathers. ³⁴ O Serpents, offspring of vipers, how will you escape from the judgment of hell ? ³⁵ Therefore, behold, I am sending to

you prophets, and learned men, and Clerks : and of them ye will kill and crucify some, and will scourge some in your synagogues, and will pursue them from city to city : ⁸⁵ so that all the righteous blood which has been shed upon the earth, may come upon you, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. ⁸⁶ I tell you, all these things will surely come upon this generation. ⁸⁷ O Jerusalem, Jerusalem, who killest the prophets, and stonest those who are sent to thee, how often have I wished to gather thy children, as a hen gathereth her chickens under her wings, and ye would not. ⁸⁸ Behold, your house will be left desolate unto you. ⁸⁹ For I tell you, Ye will not see me hereafter until ye shall say, Blessed is he who comes in the name of JEHOVAH.

XXIV. And Jesus had come out, and was going away from the temple : and his disciples came to shew to him the buildings of the temple. ² Then he answered and said unto them, You see all these things ? I tell you, there will not indeed be left here one stone upon another that will not be overthrown.

³ Afterwards, as he sat on the mount of Olives, his disciples came to him privately, and said : Tell us, when will these things be, and what will be the sign of thy coming, and of the end of the age ? ⁴ And Jesus answering said unto them, See that no one mislead you. ⁵ For many will come in my name, saying, I am the Christ : and will mislead many. ⁶ And ye will hear of wars, and rumours of wars : see, be not alarmed ; for all must come to pass : but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom : and there will be famines, and pestilences, and earthquakes in divers places. ⁸ But all these things are the beginning of the throes. ⁹ Then they will deliver you up to affliction, and will put you to death : and you will be hated of all nations, for my name. ¹⁰ And then many will be offended, and will deliver up each other, and will hate each other : ¹¹ and many false prophets will rise up, and will mislead many : ¹² and because of the abundance of wickedness, the love of the many will grow cold. ¹³ But he that endureth unto the end, will be saved. ¹⁴ And this gospel of the kingdom shall be preached in the whole inhabited world for a witness unto all nations : and then will come the end. ¹⁵ Therefore when ye shall see the abomination of desolation, spoken of by the prophet Daniel, standing in the holy place,

(let him who readeth, understand): ¹⁶ then, let those who shall be in Judea, flee to the mountains: ¹⁷ let him who shall be on the roof, not go down to take the things out of his house: ¹⁸ and let him who shall be in the field, not turn back to pick up his mantle. ¹⁹ But wo to the women with child, and giving suck, in those days. ²⁰ But do you pray that your flight may not happen in winter, nor in a sabbath: ²¹ for then will be great affliction, such as hath not happened from the beginning of the world until now, nor shall again. ²² And if those days had not been shortened, not any flesh would have escaped: but for the sake of the chosen, those days will be shortened. ²³ Then, if any one shall say to you, Behold, the Christ is here, or is there: believe him not. ²⁴ For false Christs and false prophets will rise up, and will give mighty signs and wonders, so as to mislead even the chosen ones, if possible. ²⁵ Behold, I have told you beforehand. ²⁶ Therefore if they shall say to you, Behold, he is in the wilderness, go not forth: Behold, he is in the closet, believe them not. ²⁷ For like as the lightning issues out of the East, and is seen over in the West, so will be the coming of the Son of man. ²⁸ For wherever the carcase is, there will the eagles be brought together. ²⁹ But anon after the affliction of those days, the Sun will be darkened, and the Moon will not give her light, and the Stars will fall from heaven, and the powers of the heavens will be shaken: ³⁰ and then the sign of the Son of man will be seen in the sky: and then all the tribes of the earth will wail, and will see the Son of man coming on the clouds of heaven with power and great glory. ³¹ And he will send forth his Angels with a trumpet's mighty voice, and they will bring together his chosen ones from the four winds, from end to end of the heavens. ³² Now learn from the fig-tree to understand the parable: When her branch has now become tender, and throws out its leaves, ye know that summer is near: ³³ so too do you, when ye shall see all these things, know that He is near, at your doors. ³⁴ I tell you, this generation will not pass away, until all these things shall have taken place. ³⁵ Heaven and earth will pass away, but my words will not pass away. ³⁶ But of that day and hour no one knows, not even the Angels of heaven, unless my Father only. ³⁷ But as were the days of Noah, so will be the coming of the Son of man. ³⁸ For as in the days of the flood they were eating and drinking, marrying and giving

in marriage, until the day on which Noah went into the ark,³⁹ and they understood not, until the flood came and took away all : so will be the coming of the Son of man. ⁴⁰ Then, two will be in the field : one will be taken with him, and one will be left. ⁴¹ Two women will be grinding at the mill : one will be taken with him, and one will be left. ⁴² Therefore watch, for ye know not the day in which your Lord will come. ⁴³ But understand this, that if the master of the house had known in which watch the thief would come, he would have kept awake, and not have allowed his house to be broken into. ⁴⁴ Therefore do you also make yourselves ready : for the Son of man will come in an hour when you do not expect. ⁴⁵ Who then is the faithful and prudent servant, whom his master hath set over his household, to give to them their food at due times ? ⁴⁶ Happy will that servant be, whom his master at his coming will find doing so. ⁴⁷ I tell you that he will surely set him over all his goods. ⁴⁸ But if the wicked servant there shall say in his heart, My master delays to come : ⁴⁹ and shall begin to beat his fellow-servants, and shall eat and drink with the drunkards : ⁵⁰ The master of that servant will come on a day which he doth not expect, and in an hour which he knoweth not : ⁵¹ And will cut him off, and will make his portion with the hypocrites : there will be the weeping and the gnashing of the teeth.

XXV. Then will the kingdom of heaven be like unto ten maidens, who had taken their lamps and gone out to meet the bridegroom. ² Now five of them were wise, and five were foolish. ³ Which foolish ones, after they had taken their lamps, took no oil with them : ⁴ but the wise took oil in their cans, with their lamps. ⁵ Then as the bridegroom delayed to come, they all nodded and fell asleep. ⁶ But in the middle of the night arose a cry, Behold, the bridegroom : go out to meet him. ⁷ Then all those maidens awoke, and trimmed their lamps. ⁸ Then said the foolish to the wise, Give to us of your oil ; for our lamps are going out. ⁹ But the wise answered, saying, Perhaps there will be not enough for us, and for you too : go rather to the dealers, and buy for yourselves. ¹⁰ Then, as they went to buy, the bridegroom came : and the maidens who were ready, went in with him to the banquet, and the door was closed. ¹¹ But after that, the other maidens also came, and said : Lord, lord, open unto us.

¹² Then he answered, and said: I tell you, I know you not indeed.

¹³ Do you therefore watch, for ye know not the day nor the hour in which the Son of man will come. ¹⁴ For it will be like as if a man going abroad had called his servants, and delivered to them his goods: ¹⁵ and to one he gave five talents, and to another two, and to another one: unto each according to his ability: and anon went abroad. ¹⁶ Then he that had received the five talents, went and worked with them, and made other five talents. ¹⁷ And in like manner he that had the two, he also gained other two. ¹⁸ But he that had received the one, went and dug in the ground, and buried the money of his Lord. ¹⁹ Then after a long time, the Lord of those servants came, and took an account with them. ²⁰ And he that had received the five talents, came and brought to him other five talents, and said: Lord, thou gavest to me five talents; behold, I have gained other five talents upon them. ²¹ His Lord said unto him, Well, good and faithful servant; thou hast been faithful over a few things, I will set thee over many: come in to the rejoicing of thy Lord. ²² Then he that had received the two talents, also came and said: Lord, thou gavest to me two talents; behold, I have gained other two talents upon them. ²³ His Lord said unto him, Well, good and faithful servant; thou hast been faithful over a few things, I will set thee over many: come in to the rejoicing of thy Lord. ²⁴ Then he that had received the one talent, also came and said: Lord, I knew thee, that thou art a severe man, reaping where thou hast not sown, and gathering from where thou hast not scattered: ²⁵ and I was afraid, and went and buried thy talent under ground: lo, thou hast thine own. ²⁶ Then his Lord answering said unto him, O wicked and slothful servant, thou knewest that I reap where I never sowed, and gather from where I never scattered: ²⁷ therefore thou shouldst have lent my money to the bankers; and I on my return should have received mine own with interest. ²⁸ Therefore take away the talent from him, and give it unto him who hath the ten talents. ²⁹ For unto every one that hath, shall be given, and abundance shall be made: but whoso hath not, even what he hath shall be taken from him. ³⁰ And cast out the unprofitable servant into the darkness that is without: there will be the weeping and the gnashing of the teeth.

³¹ But when the Son of man shall come in his glory, and all

the Angels with him, then he will sit upon his throne of glory : ³² and all nations will be brought together before him : and he will separate them, one from another, as a shepherd separates the sheep from the goats : ³³ and he will set the sheep on his right hand, and the goats on his left. ³⁴ Then the King will say to those upon his right hand : Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I was hungry, and ye gave me food : I thirsted, and ye gave me drink : I was a stranger, and ye received me ; ³⁶ naked, and ye clothed me : I was sick, and ye took care of me : I was in prison, and ye came unto me. ³⁷ Then, the righteous will answer and say to him, Lord, when did we see thee hungry, and feed thee ? or thirsty, and give thee to drink ? ³⁸ When did we see thee a stranger, and receive thee ? or naked, and clothe thee ? ³⁹ When did we see thee sick or in prison, and come unto thee ? ⁴⁰ And the King will answer and say to them, I tell you, So far as you have done it for one of the least of these, my brethren, you have done it for me indeed. ⁴¹ Then he will also say to those upon his left hand, Go away from me, ye cursed, into the fire that endureth for ever, which has been prepared for the Devil and his Angels : ⁴² For I was hungry, and ye gave me no food : I thirsted, and ye gave me no drink : ⁴³ I was a stranger, and ye received me not : naked, and ye clothed me not : sick, and in prison, and ye took no care of me. ⁴⁴ Then will they also answer him, and say : Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and we did not minister unto thee ? ⁴⁵ Then he will answer them, and say : I tell you, So far as you have refused it to one of the least of these, you have refused it unto me indeed. ⁴⁶ And these shall go into everlasting punishment : but the righteous into everlasting life.

XXVI. And it came to pass, when Jesus had made an end of all these words, he said unto his disciples : ² Ye know that after two days the Passover will take place, and the Son of man will be delivered up to be crucified.

³ Then the High Priests, and the Elders of the people met at the Palace of the High Priest named Kaiaphas, ⁴ and consulted together, in order to take Jesus by subtilty, and put him to death. ⁵ But they said, Not at the festival : lest a tumult arise among the people.

⁶ Then after Jesus had come to Bethany, into the house of

Simon the leper, ⁷ a woman came to him with an alabaster of sweet oil of great price, and poured it on his head as he sat at table. ⁸ But the disciples when they saw it, were indignant, and said, Why this waste? ⁹ for this might have been sold for a large sum, and given to the poor. ¹⁰ But Jesus understood, and said unto them, Why do you give trouble to the woman? for she hath done a kind office towards me. ¹¹ For ye will have the poor with you for ever: but ye will not for ever have me. ¹² For she, in pouring this oil over my person, hath done it to prepare me for the tomb. ¹³ I tell you, wherever in the whole world this gospel shall be preached, there indeed what she hath done, shall also be told, for a memorial of her.

¹⁴ Then one of the twelve, who was named Judas Iscariot, went unto the High Priests, ¹⁵ and said: What will you give me, and I will deliver him to you? Then they weighed out to him thirty silvers. ¹⁶ And from that time he sought an opportunity to deliver him up.

¹⁷ Then on the first day of unleavened bread, the disciples came to Jesus, and said unto him, Where wilt thou that we prepare for thee to eat the passover? ¹⁸ Then said he, Go into the city, to the house of such a one, and say to him, Our Teacher saith, My time is near: I will keep the passover with my disciples at thy house. ¹⁹ And the disciples did as Jesus had directed them, and prepared the passover.

²⁰ Afterwards, when evening was come, he sat at table with the twelve disciples. ²¹ And as they ate, he said, I tell you that one of you will indeed betray me. ²² And they, sorrowing exceedingly, began every one of them to say to him, Lord, is it I? ²³ Then he answering said: He that hath dipped his hand in the dish with me, he will betray me. ²⁴ The Son of man will go as has been written of him; but wo to that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. ²⁵ Then Judas who would betray him, answered and said, Rabbi, is it I? He said unto him, Thou hast said.

²⁶ Then as they ate, Jesus took the bread, and blessed and brake it, and gave to his disciples, saying, Take, eat: this is my body. ²⁷ And he took the cup, and said thanks, and gave it to them, and said, Drink all you of this: ²⁸ for it is my blood; the blood of the new covenant, which is shed on behalf of many for the remission of sins. ²⁹ But I tell you, I

shall not again drink of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father.

³⁰ And they sang an hymn, and went out to the mount of Olives. ³¹ Then Jesus said unto them, All you will take offence at me tonight: for it is written, I will smite the shepherd, and the sheep of his flock shall be scattered abroad. ³² But after I have awoke, I will go before you into Galilee. ³³ Then Peter answering said unto him, Though they all shall take offence at thee, I will never take offence. ³⁴ Jesus said unto him, I tell thee, that tonight, before the cock shall crow, thou wilt indeed deny me three times. ³⁵ Peter said unto him, Even if I must die with thee, I will not deny thee. Likewise also said all the disciples.

³⁶ Then Jesus came with them to a place called Gethsemane, and said unto the disciples, Sit ye here, while I go and pray there. ³⁷ And he took with him Peter and the two sons of Zebedee, and began to grieve and to be sore distressed. ³⁸ Then said Jesus unto them, My life is full of grief, even unto death: abide you here, and watch with me. ³⁹ And he went on a little way, and fell on his face, and prayed, saying, O Father, if it may be, let this cup pass from me: yet not as I wish, but as thou. ⁴⁰ And he came to the disciples, and found them asleep, and said unto Peter, What, had you not strength to watch with me one hour? ⁴¹ Watch, and pray, that you may not come into temptation. Your spirit is ready, but your flesh is weak. ⁴² Again, a second time, he went away, and prayed, saying, My Father, if this cup may not pass from me, unless I drink it, thy will be done. ⁴³ And he came again and found them asleep: for their eyes were weary. ⁴⁴ And he left them again, and went away, and prayed a third time, saying the same words. ⁴⁵ Then he came to the disciples, and said unto them, Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of man will be delivered into the hands of sinners. ⁴⁶ Awake: let us go: behold, he is at hand who will deliver me up.

⁴⁷ And while he yet spake, behold, Judas, one of the twelve, came, and with him a great multitude with swords and staves from the High Priests and Elders of the people. ⁴⁸ Now he that would deliver him up, had given them a sign, saying, Whom I shall kiss, that is he: lay hold of him. ⁴⁹ And he came at once to Jesus, and said: Hail, Rabbi: and kissed

him. ⁵⁰ Then said Jesus unto him, My friend, what brings thee? Then they came and laid their hands on Jesus, and took him. ⁵¹ And behold, one of those who were with Jesus stretched out his arm, and drew his sword, and smote the servant of the High Priest, and took off his ear. ⁵² Then Jesus said unto him, Put away thy sword into its place: for all who take the sword, will perish by the sword. ⁵³ Dost thou think that I cannot ask my Father now, and he will place at my side more than twelve legions of Angels? ⁵⁴ How then will be fulfilled the Scriptures that thus must be done?

⁵⁵ In that hour Jesus said unto the people, Have ye come out as ye would against a robber, with swords and staves to take me prisoner? I sat in the temple every day and taught, and ye took me not: ⁵⁶ but all this is come to pass, in order that the writings of the Prophets may be fulfilled.

Then all the disciples forsook him, and fled. ⁵⁷ And those who had taken Jesus, led him away to Kaiaphas the High Priest, where the Clerks and the Elders were assembled. ⁵⁸ But Peter followed him at a distance, as far as the Palace of the High Priest, and went in, and sat with the officers, to see the end.

⁵⁹ Then the High Priests and the Elders and the whole Council, sought false witness against Jesus, whereby they might put him to death: ⁶⁰ but they found nothing: although many false witnesses came forward. But afterwards two came forward and said: ⁶¹ This man said, I can destroy the temple of God, and build it up in three days. ⁶² And the High Priest arose, and said unto him, Answerest thou nothing? what do these witness against thee? ⁶³ But Jesus was silent. And the High Priest said unto him, I adjure thee by God who liveth for ever, that thou tell us whether thou art the Christ, the Son of God. ⁶⁴ Jesus said unto him, Thou hast said it: moreover I tell you, Hereafter ye will see the Son of man sitting on the right hand of Almighty Power, and coming on the clouds of heaven. ⁶⁵ Then the High Priest rent his clothes, and said, He hath uttered blasphemy: why do we need witnesses any more? behold, you have now heard his blasphemy. ⁶⁶ What do you think? And they answered and said: He is worthy of death. ⁶⁷ Then they spat in his face, and struck him with the fist; and others smote him with an open hand; ⁶⁸ saying, Prophecy to us, O Christ, who is it who smote thee?

⁶⁶ Now Peter was sitting in the court outside : and a maidservant came to him, and said, Thou too wast with Jesus the Galilean. ⁷⁰ But he denied it before them all, saying, I know not what thou sayest. ⁷¹ Then after he had gone out into the porch, another maidservant saw him, and said unto the men there, He too was with Jesus the Nazarene. ⁷² And he again denied it, with an oath, that I know not the man. ⁷³ Then after a short interval, the men who stood there, came and said unto Peter, Surely thou also art one of them : for indeed thy speech shews thee to be so. ⁷⁴ Then he began to curse himself, and to swear that I know not the man. Just then the cock crew. ⁷⁵ And Peter remembered the words of Jesus saying, that Before the cock shall crow, thou wilt deny me three times. And he went out, and wept bitterly.

XXVII. And now morning had come, and the High Priests and the Elders of the people all took counsel against Jesus, how to put him to death. ² And they bound him, and led him away, and delivered him to Pontius Pilate the Governor.

³ Then Judas who had delivered him up, when he saw that he was condemned, regretted what he had done, and brought back the thirty silvers to the High Priests and Elders, ⁴ and said : I have done wrong in delivering up innocent blood. Then said they, What is that to us ? thou look to thyself. ⁵ And he cast down the silvers in the temple, and departed, and went and hanged himself. ⁶ Then the High Priests took up the silvers, and said : We may not throw them into the treasury, because they are the price of blood. ⁷ Then they took counsel, and bought with them the Potter's field, for the burial of strangers. ⁸ Wherefore that field has been called Bloodfield, unto this day. ⁹ Then was fulfilled the word spoken by the prophet Jeremiah, who said : ¹⁰ And I took the thirty silvers, the price of the Precious One, whom they had bought of the sons of Israel ; and gave them for the Potter's field, as JEHOVAH had directed me.

¹¹ Now Jesus stood before the Governor : and the Governor asked him, saying, Art thou the King of the Jews ? Then said Jesus unto him, Thou sayest. ¹² And when he was accused by the High Priests and Elders, he answered nothing. ¹³ Then said Pilate unto him : Hearest thou not how many things they witness against thee ? ¹⁴ And he gave him no answer to any question : so that the Governor marvelled greatly. ¹⁵ But the Governor used at the festival to release to

the people one prisoner, whomever they would. ¹⁶ Now they had at that time a notable prisoner, named Barabbas. ¹⁷ So, as they were there met, Pilate said unto them, Which will ye that I release unto you? Barabbas, or Jesus who calls himself the Anointed? ¹⁸ For he knew that they had delivered him up for envy: ¹⁹ moreover, while he sat upon the bench, his wife had sent him word, saying, Have thou nothing to do with that righteous man: for I have this day been greatly troubled in a dream, because of him. ²⁰ But the High Priests and the Elders persuaded the people to ask for Barabbas, and destroy Jesus. ²¹ Then the Governor answered and said unto them, Which of the two will ye that I release unto you? Then said they, Barabbas. ²² Pilate said unto them, What then shall I do with Jesus, who calls himself the Anointed? they all said, Let him be crucified. ²³ Then said the Governor, Why, what harm hath he done? But they shouted loudly saying, Let him be crucified. ²⁴ Then Pilate seeing that he could do no good, but that rather a tumult arose, took water, and washed his hands before the people, saying: I am innocent of the blood of this righteous man: look ye to yourselves. ²⁵ And all the people answered and said, His blood be on us and on our children. ²⁶ Then he released Barabbas unto them: and he scourged Jesus, and delivered him up to be crucified.

²⁷ Then the soldiers of the Governor took Jesus with them to the Governor's Palace, and brought the whole cohort to meet him. ²⁸ And they stripped him, and put a scarlet mantle upon him. ²⁹ And they platted a crown of wicker, and put it on his head, and a reed in his right hand: and they kneeled down before him and made game of him, saying, Hail, O King of the Jews. ³⁰ And they spat upon him, and took the reed and smote him on his head. ³¹ And after making game of him, they took the mantle off him, and put his own clothes upon him; and led him away to crucify him.

³² Then as they came out, they found a Cyrenian of the name of Simon: him they hired to carry his cross. ³³ And they came to a place called Golgotha, which means Skull's Place, ³⁴ and there gave him to drink sour wine mixed with bitters: and he tasted, but would not drink it. ³⁵ Then they crucified him, and divided his clothes among them, casting lots. ³⁶ And they sat and guarded him there. ³⁷ And they

set up over his head, his charge in writing, This is Jesus the King of the Jews.

³⁸ Then two robbers were crucified with him ; one upon his right hand, and one upon his left. ³⁹ And now the passers by reviled him, shaking their heads ⁴⁰ and saying, Thou that destroyest the temple and buildest it in three days, save thyself : if thou be Son of God, come down from the cross. ⁴¹ Then also the High Priests making game of him in like manner, with the Clerks and Elders, said, ⁴² He has saved others : he cannot save himself. He is King of Israel : let him now come down off the cross, and we will believe in him. ⁴³ He trusted in God : let Him deliver him now if he will : for he said that I am Son of God. ⁴⁴ And the robbers also who were crucified with him, cast the same reproach at him.

⁴⁵ And now darkness had come over the whole land, from the sixth hour until the ninth hour. ⁴⁶ Then about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama Sabachthani ? that is, My God, my God, why hast thou forsaken me ? ⁴⁷ Then some of those who stood there, heard it, and said that He is calling for Elias. ⁴⁸ And anon one of them ran, and took a sponge, and filled it with sour wine, and stuck it on a reed, and gave him to drink. ⁴⁹ But the rest said, Let us see whether Elias will come to save him. ⁵⁰ Then Jesus again cried out with a loud voice, and gave up his breath.

⁵¹ And behold, the veil of the temple was rent in twain from top to bottom : and the earth was shaken : and the rocks were rent : ⁵² and the tombs were opened, and many bodies of holy ones who had slept, awoke : ⁵³ and after the awaking of Himself, they came out of their tombs, and went into the holy city, and showed themselves to many. ⁵⁴ Then the centurion and his men who were guarding Jesus, when they saw the earthquake and other events, feared greatly, and said, Surely this was a Son of God.

⁵⁵ Now many women were there, looking on from a distance, who had followed Jesus from Galilee, waiting upon him : ⁵⁶ among whom were Mary the Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

⁵⁷ And now, when evening had set in, there came from Arimathea a rich man named Joseph, who was also himself a disciple of Jesus : ⁵⁸ he went to Pilate, and asked for the body

of Jesus. Then Pilate ordered that the body should be given up. ⁵⁹ And Joseph took the body, and wrapped it in clean linen, ⁶⁰ and laid it in his own new tomb, which he had hewn in the rock : and he rolled a large stone up to the door of the tomb, and came away. ⁶¹ And Mary the Magdalene was there, and the other Mary, sitting over against the sepulchre.

⁶² Then on the morrow, which was the day after the preparation, the High Priests and the Pharisees came together to Pilate, ⁶³ and said, Lord, we remember, that impostor said, while he was yet alive, I shall awake after three days. ⁶⁴ Now therefore order that the sepulchre be made sure until the third day, lest his disciples come and steal him away, and say to the people, He hath awoke from the dead : so the last error will be worse than the first. ⁶⁵ Pilate said unto them, You have a guard : go make it sure as you know how. ⁶⁶ So they went : and with the guard, made the sepulchre sure, and sealed the stone.

XXVIII. Afterwards, on the night of the sabbath, as it began to dawn into the first day of the week, Mary the Magdalene and the other Mary, came to see the tomb. ² And behold, there had been a great earthquake : for an Angel of JEHOVAH had come down from heaven, and had gone and rolled away the stone, and was sitting upon it. ³ And his appearance was like lightning, and his raiment white as snow. ⁴ And the guards shook for fear of him, and became like dead men. ⁵ Then the Angel spake and said unto the women,

Fear not you ; for I know that you are looking for Jesus, who was crucified : ⁶ he is not here : for he hath awoke, as he said. Come, see the place where he lay. ⁷ And go quickly and tell his disciples, that he hath awoke from the dead : and behold, he is gone before you into Galilee : you will see him there. Behold, I have told you.

⁸ So they departed quickly from the tomb with fear and great joy, and ran to bring word to his disciples. ⁹ And behold Jesus met them, and said, Hail. And they approached and embraced his feet, and worshipped him. ¹⁰ Then said Jesus unto them, Fear not : go, carry word to my brethren, that they may go into Galilee ; and they will see me there.

¹¹ Then while they went, behold some of the guard came into the city, and related to the High Priests all that had happened. ¹² And they assembled with the Elders, and took

counsel, and gave a large sum of money to the soldiers, ¹³ and said,

Say you, that his disciples came by night, and stole him away while we were asleep. ¹⁴ And if this shall come to the ears of the Governor, we will persuade him, and secure you.

¹⁵ So they took the money, and did as they were instructed. And this report has been spread abroad among the Jews unto this day.

¹⁶ Then the eleven disciples went into Galilee, to the mountain where Jesus had appointed with them : ¹⁷ and they saw him, and worshipped him : but some doubted. ¹⁸ And Jesus came towards them, and spake unto them, saying, All power, in heaven and on earth, has been given to me. ¹⁹ Go you now, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit : ²⁰ teaching them to keep all that I have commanded you : and, behold, I am always with you unto the end of time.



NOTES
ON THE GOSPEL OF MATTHEW.

INDEX TO ABBREVIATIONS.

The Greek capitals A, B, Γ, Δ, &c. indicate the books of the Iliad of Homer.

The small letters α', β', γ', &c. the books of the Odyssey.

Ar. means Aristophanes.

V. T. means Vetus Testamentum, i. e. the Old Testament.

N. T. the New Testament.

E. V. means Established Version, or Versioners.

R. C. means Revising Clergymen, i. e. the Five Clergymen who have published a Revision of some parts of E. V.

The letters and figures A, B, C, 1, 2, 3, &c., referring to MSS. of N. T. are taken from Tischendorf.

NOTES ON MATTHEW.

εὐαγγέλιον κατὰ Ματθαῖον] This is a very antient title. The Vatican MS. has κατὰ Ματθαῖον ἅγιον εὐαγγέλιον, and to have translated it wrong: for that title is found in some MSS. and editions: but those words mean, not *The Gospel according to Saint Matthew*, but, *The Holy Gospel according to Matthew*.

I. 1. βιβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ.] This is the *Author's* title, and introduction to his work. The same word *γένεσις* occurs again, v. 18.

9. Ὅστις δὲ ἐγέννησε τὸν Ἰωάθαμ.] Here it may be observed that Matthew leaves out three steps in the pedigree; apparently in order to comprise the chain from David to the captivity, in fourteen links: for in fact Ahaziah was father of Joash, who was father of Amaziah, who was father of Uzziah the father of Jotham. 2 Kings xi. 2, &c.

15. Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ] *i. e.* Matthan begat James. *Jacob* and *James*, although different names in E. V. and in modern nomenclature, are one and the same in the Greek original: and it is sometimes a question of difficulty with the translator to choose between the two renderings: but in this case it seems better to call Joseph's father *James*; as this will agree with c. xiii. 55, where it appears that Joseph gave the name of *James* to his eldest son by Mary: evidently naming him after his own father; as he seems to have named his second son *Joseph* after himself: *ibid.*

16. ὁ λεγόμενος Χριστός] The meaning of these words is important. *JESUS* was the fulfilment of antient prophecy: the *ANointed* of God, manifested in human nature. The evidence of this fact is contained in his own declarations, and in the concurrent testimony of the Holy Spirit. The title of *CHRIST* or *ANointed*, is not the designation of man, but of *JEHOVAH*. Matt. xvi. 17, Joh. iv. 26.

17. γενεαὶ δεκατέσσαρες] From Abraham to David, both inclusive, are fourteen generations: from David inclusive, to the captivity, excluding the name of Jeconiah, are fourteen: and from Jeconiah to Jesus, both inclusive, are also fourteen. The reason for this recapitulation, seems to have been, in order to guard the stationer or copying clerk from error in omitting any of the names before enumerated: the pedigree is divided into three chains, each of fourteen links: and the stationer is hereby

directed to count the links in each chain, and so to *check* the accuracy of his copy. This was a very useful direction in the time of Matthew, when printing was unknown: and like usages are found in other antient authors: *e.g.* Gellius, 2. 17, and 10. 1.

18. εὐρίθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου] These words are free from all difficulty and ambiguity. But they are most erroneously rendered in E. V. *She was found with child of the Holy Ghost*. Nothing can be more erroneous, or more absurd. Mary must have been the first to know of her own pregnancy, and she also knew the cause of it. All this is plainly expressed by the words of the Greek text, which ought to be thus rendered: *She found herself with child by Holy Spirit*. But here it may be objected that such a rendering would give a *middle* sense to a *passive* verb. Be it so. The simple answer is, that the Middle Voice of Greek verbs is merely the *somatism* of grammarians. There is no such thing. Many Greek verbs have an active and a passive voice. Of the passive voice, some tenses are used sometimes in an active sense, sometimes in a passive, and sometimes in a sense intermediate between active and passive. To the passive voice belong *four* aorists: although it rarely happens that any one verb rejoices in all four. The first aorist is like ἐτύφθη· the second like ἐτύπη· the third like ἐπασσάμην· the fourth like ἐγενόμην. Of these four aorists, the first and second are commonly used in a middle sense by the best Greek writers: *e.g.*

A. 594. στή δὲ μεταστρεφθεὶς, ἐπεὶ ἔκετο ἔθνος ἐταίρων.
i. e. he stood, and turned round, &c.

M. 205. ἰδρωθεὶς ὀπίσω· *i. e.* bending himself backward.

Ar. Plut. 66. ὁ τῶν ἀπαλλάχθητον ἀπ' ἐμοῦ· *i. e.* go away.

Ibid. 316. ἀλλ' εἰς τὴν τῶν σκωμμάτων ἀπαλλαγέντες ἦδη
ὑμεῖς ἐπ' ἀλλ' εἶδος τρέπεσθ'· *i. e.* leave off joking, &c.

Menander, Strab. 297 A.

ὃν τέτταρας δ' ἡ πέντε γεγαμηκὼς τύχη,
κῆρα στραφῇ τις, ἀνυμέναιος, ἄθλιος,
ἀνυμφος, οὗτος ἐπικαλεῖτ' ἐν τοῖς ἐκεί.

I have cited this passage in order to correct an error in v. 2, which is commonly read *καταστροφή τις*. Casaubon observes the difficulty, but attempts no emendation of it. Grotius proposes *καποστρέφη*, Salmasius *καταστρέφη*. Bentley, Em. in Menand. ccxiv., corrects it *ἀναφρόδιτος*: a most clumsy correction, and wholly unworthy of so great a man. After him, Tyrwhitt proposed *τύχη καταστροφῆς τις*, and this reading is adopted by Meineke, Com. Frag. iii, p. 232. But the true reading is *κῆρα στραφῇ τις*, which alters only half a letter, and exactly agrees with the context. The poet had just before said:

γαμέϊ γὰρ ἡμῶν οὐδὲ εἰς εἰ μὴ δέκ' ἡ
ἐνδεκα γυναῖκας, δάδεκ' ἡ πλείους τινές.

He then adds, But if any one shall take four or five wives, *and stop there*, they call him a miserable old bachelor.

But in no book is this middle sense of the passive aorist more common than in N. T. Thus, Luke xxii. 41, *ἀπεσπάρσθη* · *ib.* 61, *στραφεῖς* · xxiii. 28, *στραφεῖς* · John viii. 59, *ἐκρύβη* · xx. 14, *εστράφη* · *ib.* 16, *στραφεῖσα* · xxi. 20, *ἐπιστραφεῖς ὁ Πέτρος* · which means that Peter turned himself round; not that another disciple took him by the shoulders and turned him round. Acts ii. 40, *σώθητε*, *save yourselves*, as is rightly rendered by E. V. viii. 40, *Φίλιππος δὲ εὗρέθη εἰς Ἀζωτον* · which means that Philip *found himself* at Azotos, not that a policeman found him there, which is the meaning suggested by the words of E. V. *Philip was found*, &c. Mark xvi. 12, 14, *ἐφανερώθη* · *i. e.* *showed himself*. This is said of Jesus after he was glorified, when he appeared and disappeared by his own volition, and by that alone. John xxi. 1, 14, uses *ἐφάνηρωσεν ἑαυτὸν*, and *ἐφανερώθη*, as equivalent and convertible expressions, applying both to the same event.

The third aorist passive is often used in an active or middle sense, but sometimes in a passive sense: *e. g.*

αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσεται, παύσατο δ' αἷμα · Λ. 267.
καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαλαπεύων · μ'. 400.
ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὑπνον · Λ. 241.

This last is said of one who *was sent to sleep* by the hand of an enemy.

The fourth aorist is used in an active, middle, or passive sense, according to the usage of the language: *e. g.*

αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο · α'. 7.
 — *ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν* · Z. 223.
ὄφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυῖων · κ'. 363.
ὥστ' ἔγωγ' ἂν εἰδόμην πού στανίῳ πεπληγμένους.

Menand. Poll. x. 143, p. 1326.

Here *ὄλοντο* and *ἀπώλετο* are simply passive. On the other hand, *μεταστρεφθεῖς*, Λ. 594, cited above, is equivalent to *μεταστρέφας ἑαυτὸν*. But the last words remind me of an inveterate error in the text of Athenaeus, 267, F, citing the words of Krates, which are commonly read thus:

ἰχθὺ βάδιζ' · ἀλλ' οὐδέπω πρὶ θάτερ' ὀπτός εἰμι
οὐκοῦν μεταστρέφας σεαυτὸν ἀλείπας · *εἰσαλείφω*.

The last line has resisted all the efforts of Porson, Elmsley, Dindorf, and Meineke. Porson appears to have regarded it as hopeless. But Elmsley, finding a MS. reading of *ἀλείπας* instead of *ἀλείπας*, corrects it, *ἀλοι πάσαις ἀλείφω* · and this reading is retained and approved by Meineke. Dindorf, for *ἀλοι* substitutes *ἀλὶ*, which is more pleasing to the ear, but is otherwise extremely

objectionable. But what a clumsy expression is *πάσεις δλείφων*. The poet might talk of *ἁλσι πάσσειν*, or *ἁλσιν δλείφειν*, but would not employ both verbs. We must therefore reject one of them. Then *δλείπας* is barbarous, and disturbs the metre. But the alteration of half a letter will give us two good words, *ἁλσι πᾶς*. So far, so good. But then *εἰς* which follows is incompatible with the metre; therefore must be thrown overboard: and then *δλείφων* with almost no alteration, will give us *ἁλείφου*. Thus we see the hand of the Poet:

ἰχθὺ βάδιζ'·—ἀλλ' οὐδέπω 'πὶ θάτερ' ὀπτός εἰμι.—
οὐκοῦν μεταστρέψας σεαυτὸν ἁλσι πᾶς ἁλείφου.

Now, the verse is perfect, the sentence is complete, and the diction easy: for *ἁλείφου* answers exactly to *βάδιζε* which preceded: a thing that all the Comic Poets attend to. Then how easy was the corruption of *δλείφου*,—*ου*,—*ων*: and here it must be observed that the Epitome has preserved a vestige of the true reading, in the words *μεταστρέψας σεαυτὸν ἁλειφε*. The monster *εἰς* seems to have arisen from the stationer antiently writing ΠΑCС by mistake, and then dashing his pen through the second C, and so making a sort of hieroglyphic, which another stationer afterwards resolved into *εἰς*.

Then, not only the aorists, but other tenses also of the passive voice, are occasionally used in an active or middle sense: e.g.

κἂν οἶνόν μοι μὴ ᾿γχῆς σὺ πιεῖν, τὸν ὄνον τόνδ' ἐσκεκόμηναι.
Ar. Vespr. 616.

ὡς ἐπείσασκον κακὸν
κατὰ τῶν ἑαυτοῦ πραγμάτων πεπορισμένως.
Com. Incert. Diod. T. 2. p. 80.

τριπλάσιον κεκράξομαι σοι.
κατακεκράξομαι σε κράζων. Ar. Eq. 285, 287.

But in the passage of Matthew before us, nothing can be more absurd than the rendering of E.V. rich as that is in transparent and almost incredible absurdities. They say, *She was found with child of the Holy Ghost*. This entirely misrepresents the truth, which Matthew had clearly expressed: and it also states, what is not only not true, but what is absolutely impossible. For how could Mary have been found out to be with child by the Holy Spirit? She might, indeed, have been found out to be with child: because the signs of pregnancy, after a time, become outwardly visible: but she could not have been found out to be with child by the Holy Spirit: for the signs of pregnancy do not tell us who is the father of the child. Moreover, if Mary had been found to be with child by Holy Spirit, there would have been no occasion for an angel to reveal to Joseph that which he knew already, namely that *Her child is begotten by Holy Spirit*. God does not employ an angel to tell us what we know. But, in

fact, no such discovery as E.V. here represents, was ever made by man. On the contrary, God had carefully guarded against it. We are told by Luke, i. 35, that the *cause* of her future pregnancy was *revealed* to Mary: and we read in Matthew, that nature made her acquainted with the *fact* of her conception. But Luke and Matthew are careful to mention that Mary was *already* betrothed to Joseph. The reason is obvious. If Mary had been a single woman living in her father's house, and had *there* given birth to a child, the fact might have become a matter of scandal among her neighbours: for the world at large knew nothing of the cause of her pregnancy. But in order to prevent any such unpleasant result, Joseph was directed by God to acknowledge Mary as his wife, and to take her under his roof: which he did. When that was done, the birth of a child to Mary would call for no remark: being commonly supposed to be one of the ordinary results of marriage. Nothing can be clearer than Matthew's narrative. The course adopted by God was exactly that which would consult the feelings of a modest, delicate, and sensitive young woman; while nothing can be more simple than the machinery by which the result was obtained.

19. *μη θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν*] Nothing can be more natural than the conduct of Joseph, as here related. It seems that Mary, as soon as she knew of the fact of her conception, informed Joseph of it: for the next thing that we read is, that Joseph knew of it. He, however, seems to have believed only the fact of her pregnancy, but to have ascribed it to *natural* causes: and therefore wished to rid himself of a wife whom he supposed to be unworthy of him. This is exactly what an ordinary man would have done under such circumstances. And therefore God thought it necessary to reveal to Joseph the true cause of Mary's pregnancy, and the fact of her innocence. JEHOVAH never withdraws his protection from those who keep their faith with him.

20. *ἄγγελος Κυρίου*] The word *Κύριος* in this, and in many other passages in N.T. means JEHOVAH, the proper name of God: and it is most important to restore this word to the English translation. The word *Κύριος* comes from the Septuagint: a miserable substitute for the glorious name of JEHOVAH, by which God has declared himself to man. But it must be admitted that the name of JEHOVAH could not have been written nor spoken in Greek: the spelling of it would have been something like *Ἰεωωά*: a word entirely foreign to Greek orthography and pronunciation. But although the word could not have been *written* in Greek, it might have been *translated*, if the writers of the Sept. had been able and honest men. Such a word as *Αἰρούσιος*, would have well expressed it. But the LXX. were not honest translators. They wished to suppress the truth. See Gen. xlix. 10.

But although the proper name of God could not have been

written in Greek, there is no reason why the word **JEHOVAH** should not be restored to the English translation. And there is every reason why it should be restored. The honour of God requires it. He has declared himself by the name of **JEHOVAH**: and we cannot do better than use that name when we speak of him. Moreover a special blessing is promised to accompany the use of the name of **JEHOVAH**: Numb. vi. 22. And it is clear from antient Scripture, that the name of **JEHOVAH** was commonly used, both for good and bad purposes, before the Babylonish captivity. The names of places—Jehovah-jireh, Gen. xxii. 14, Jehovah-nissi, Exod. xvii. 15, Jehovah-shalom, Judges vi. 24, put this beyond all doubt. Compare also, Exod. xx. 7; Jer. v. 2; and 2 Kings v. 16, 20. But after the return from the Babylonish captivity, the *literal* observance of the Commandments was made an object of superstitious veneration: the name of **JEHOVAH** became an unutterable word: and this fatal error has continued to the present day, not only among the Jews, but also in some degree among all congregations of Christians. In our E. V. of the Bible, the name of **JEHOVAH** rarely occurs; in our Liturgy, Articles, and Formularies, not once. Then, instead of the proper name of God, we read, *The Lord*; which is a most unworthy title for the King of Kings, who ought to be called by his own peculiar name: whereas the title of *The Lord* is commonly applied to a Peer of the realm, to a Bishop, to a Judge upon the bench, to a Lieutenant of the County, to a Mayor of London or York, and to other officers; and even the humble writer of this note, is called *The Lord* upon his own manor: for copyholds are surrendered to hold at the will of *The Lord according to the custom of the manor*. This is an error of great importance; and it is high time to discontinue it. The Little Book is open, now. Rev. x. 2.

— *μη φοβηθῆς*] This is a Latinism: *ne metuas*, i. e. do not refuse, decline, or hesitate: like

Arctos Oceani metuentes aequore tingi.—VIRG. G. i. 246.

The direction to *fear not* would have been unnecessary, for fear was out of the question. But here the direction was not merely negative; but a positive command to take Mary under his protection.

— *τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου*] It is important to observe that Matthew and Luke, speaking of the generation of Jesus Christ, do not say *τὸ πνεῦμα ἅγιον*, but simply *πνεῦμα ἅγιον*, omitting the article: Matt. i. 18, 20; Luke i. 35. Where the person of the Holy Spirit is named, the article is commonly prefixed, Matt. xxviii. 19, &c.: but in describing the operation of God's Holy Spirit, the article is often omitted; as here and elsewhere. But this distinction is wholly lost in the formularies of the Holy Catholic Church. The document which

commonly goes by the name of the Apostles' Creed, tells us that Jesus Christ was *conceived by the Holy Ghost*: an expression, which seems to be a mis-translation of the words *συλληφθέντα ἐκ πνεύματος ἁγίου*. The Athanasian Creed is highly reprehensible, in asserting that the Son is of the Father *alone*: whereas the Evangelists are careful to ascribe the generation of Jesus Christ to the operation of the *Spirit*. Not to the Spirit *alone*: nor to the Father *alone*: but to Holy Spirit, and to the Power of the Most High. We are told by the Athanasian Creed, that unless a man keep that whole and undefiled, without doubt he shall perish everlastingly. But to this tremendous denuntiation, the simple answer is, *Somnium*. Not those who reject the Athanasian Creed, will therefore perish everlastingly: but the Athanasian Creed itself ought to be thrown into the fire. The Nicene Creed also is not free from error: for that asserts that Jesus Christ was begotten of his Father *before all worlds*. But that is contrary to Scripture. The WORD of GOD *existed* before all time; but the *γένεσις* or *γέννησις* of Jesus Christ was not before all worlds, but on this earth, and in the reign of Augustus, as is here related by Matthew. No other *γένεσις* of the Son is anywhere mentioned in Scripture. But the formularies of the Holy Catholic Church have departed from the words of Scripture, and confounded the whole subject. Our business is to correct these errors by referring to the pure Word of God. The duty of an honest member of the Church of England is to point out the mistakes of his own Church, according to the precept of Jesus Christ, Pull the beam out of your own eye, before you look at the mote in your brother's eye. Matt. vii. 3.

21. *τέξεται δὲ υἱόν*] Here the Angel gives a *sign* to Joseph, by declaring the sex of the unborn child.

— *Ἰησοῦν*] This word ought to be rendered *Saviour* here, in order to agree with the words which follow; and so E. V. has it in margin. And in fact, the name by which Our Saviour was called, was the name of *Joshua*, and implies not only salvation, but the salvation of *ΙΕΡΟΥΣΑΛΗΜ*. And Joshua, when he led Israel into the land of promise, was a type of Our Saviour, who will lead his own into a better land hereafter.

22. *τοῦτο δὲ ὅλον γέγονε*] This and the following verse are spoken by the angel. He first directs Joseph to take Mary under his protection, and acknowledge her as his wife; explains the cause of her pregnancy: and declares the sex of the unborn child. He then informs Joseph that this child is the fulfilment of the antient prophecy of Isaiah, that The Maiden was to bear a son: a *sign* to all believers. Isa. vii. 14. All this is clear in the Greek text; but not so in E. V. Matthew, in his narrative, both before and after the angel's speech, uses *augmented* tenses throughout: *ἦν. εὐρέθη, ἐβουλήθη, ἐφάνη* and then, *ἐποίησε, προσέταξε, παρέλαβεν, ἐγίνωσκεν, ἐκάλεσε*. But when the angel

speaks, he uses *unaugmented* tenses, *ἐστὶ, γέγονε*. Besides which, Matthew never uses *γέγονεν* in his own *narrative*: although he sometimes uses a present tense for a past, as *παράγινεται*, iii. 1, and in fact *γέγονε* is so used, xxv. 6. But there it is not in the *narrative* of Matthew, but part of a speech: like *ἐρχονται*, xxv. 11. The word of narrative would have been *ἐγένετο*, as vii. 28, &c. The phrase *τοῦτο δὲ ὅλον γέγονεν*, is used in two other places by Matthew, viz. xxi. 4, and xxvi. 56; in each of which, it is part of the speech of Jesus, who tells his disciples that a passing event is the fulfilment of an antient prophecy.

23. *ἡ παρθένος*] Here E.V., with characteristic inaccuracy, has omitted the article: whereas in v. 20, *ἄγγελος Κυρίου*, they have inserted two articles, where the Greek has none. But they knew nothing of Greek. The article is sometimes omitted by the writers of N.T. but it is never redundant. Here it is important: for the angel informs Joseph that Mary is *The Maiden* intended by the prophecy of Isaiah.

24. *ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου*] The absence of the article before *Κυρίου*, here and in verse 20, shews clearly that the name of *JEHOVAH* is intended. Then the word *προσέταξε* demands our attention. Joseph did as the angel had directed him: but what was that? why, we next read, that he did *three* things: the first of which was, to take his wife to him: from which it is clear that the words *μὴ φοβηθῆς*, ver. 20, were not merely a negative encouragement, but a positive *order* to acknowledge Mary as his wife.

25. *οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν*] This is the reading adopted by Tischendorf, and it is a very antient one: the common reading is *τὸν υἱὸν αὐτῆς τὸν πρωτότοκον*: a reading apparently borrowed from Luke ii. 7. But the other reading is easier here. The maiden *ἔτεκεν υἱόν*: there was the fulfilment of the prophecy: to add other words, is to depart from the language of the original announcement of Isaiah, and of the angel.

— *οὐκ ἐγίνωσκεν ἕως*] This is the *second* thing which Joseph did in obedience to the angel's direction: for he had told Joseph that The maiden would *bear* a son, and that Mary was the maiden intended by the prophecy: thus entrusting to Joseph the care of the prophecy: which was, not only that the maiden should conceive, but also that the maiden should *bear* a son. Joseph, therefore, did as the angel had directed him, and deferred to assert his privilege of a husband, until after the birth of Jesus. This fact is recorded by the Holy Spirit, who alone could know it, in order to place the fulfilment of the prophecy beyond a doubt to all believers.

— *ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν*] That is, gave him the name of *Joshua*, which, in the Sept. is written *Ἰησοῦς*. The words *Jesus* and *Saviour*, different in English, are intended by one and the same word in the original. Matthew tells us, first, that Joseph

did as the angel had *directed* him : and then tells us *what* he did : viz. 1. took Mary under his protection : 2. knew her not until she had borne a son : 3. called his name Jesus. From which alone it is clear that Act 2, standing as it does between Acts 1 and 3, was in compliance with the angel's *direction* : and accordingly we find such direction in vs. 22, 3, which are part of the angel's speech, and not of Matthew's narrative.

Here ends the Scriptural narrative of the generation of Jesus Christ : and here begins the folly and impurity of the Holy Catholic Church. Matthew had recorded that Jesus was born of a maiden : a notable miracle of God. Upon which *The Church* has founded a miracle of Satan ; who has persuaded hundreds and thousands of men to believe that Mary, although acknowledged by Joseph as his wife, and actually living with him for several years, nevertheless died an old maid : and this monstrous fable is believed to this hour, not only by every Roman Catholic, but also by many who call themselves Protestants. Antient and modern Divines, treating of this subject, seem to have lost their heads. Many of these are unknown to modern readers, and they deserve to be so. But one of them deserves and requires special notice. I mean the late Bp. Pearson, author of *An Exposition of the Creed*. That work is to the present day a favourite text book, on which Candidates for Holy Orders in the Church of England, are fed, as on mother's milk : it undergoes many new editions, and is printed at the Cambridge University Press. It is therefore important to expose the folly and wickedness of that work.

The Right Reverend Prelate, Art. 3, in his exposition of the words *Born of the Virgin Mary*, undertakes to shew, that Mary, being at once the *Mother of the Son of God*, and yet a *Virgin*, continued for ever in the same *Virginity*, according to the tradition of the fathers, and the constant doctrine of the Church.

But how could the fathers know that Joseph and Mary lived otherwise than as husband and wife ? God has not told us so : then how could man know it ? Here is to be seen the folly and impurity of The Church : pretending to know what no man could know : prying into the mystery of married life : superseding the written word of God by traditions of man : doing what Scripture has expressly told us not to do. And the following is the Bishop's argument in support of this sapient doctrine of the Church :

The peculiar eminency and unparalleled privilege of that Mother, the special honour and reverence due unto that Son and ever paid by her, the regard of that Holy Ghost who came upon her, and the power of the Highest which overshadowed her, the singular goodness and piety of Joseph to whom she was espoused, have persuaded the Church of God in all ages to believe that she still continued in the same Virginity, and therefore is to be acknowledged the Ever Virgin Mary.—Many indeed

have taken the boldness to deny this truth, because not recorded in the Sacred Writ.

It is painful to witness the amazing ignorance of Scripture, exhibited by the Right Reverend Prelate in this Article. If a thing is not recorded in Holy Writ, why are we to believe it, and where is the boldness of denying it? Here the Bishop has parted company with Scripture altogether. The authority of *The Church* is no authority at all: for *The Church* is a congregation of men: and the written word of God has expressly, and most strongly, cautioned us against relying upon the authority of man: Jerem. xvii. 5. Cursed is the man who trusteth in man, who maketh flesh his arm, whose heart departeth from ΙΕΡΟΝΑΗ. Mat. xv. 9. Mark vii. 7. μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων. It is painful to see this worst and wickedest error of the Church of Rome, openly advocated by a Bishop of the Church of England. But when such is the teaching of a Bishop, and he is read at the present day, can we wonder at the amazing ignorance of a portion of our Clergy?

Let us now examine the reasons which have persuaded the *Church* that Mary died an old maid. These according to the Bishop, are—

1. The eminency and privilege of the mother :
2. The honour and reverence due to the Son :
3. The regard of the Holy Ghost, and the power of the Highest :
4. The singular *goodness* and *piety* of Joseph :

So that according to the last reason, the duty of a *good* and *pious* husband is not to love and cherish his wife, not to delight in her beauty, not to become one flesh with her: nothing of the kind: but only to look at her, and not to touch her: to keep her in his house, and to let her die an old maid: to call her his wife, but not to assert the privilege of a husband.

But is this according to Scripture? Let us see. For what purpose did God institute marriage? Why, in order that husband and wife may become one flesh. We are told so by God himself, Gen. ii. 24; Mat. xix. 5. Ἔσονται οἱ δύο εἰς σάρκα μίαν words, which obviously and unmistakeably refer to that mysterious intercourse which is the peculiar privilege of a husband, and to nothing else. Upon this point, the testimony of the Holy Spirit is express. Ἡ οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ, ἐν σώμα ἔστιν; ἔσονται γάρ, φρενὶν. οἱ δύο εἰς σάρκα μίαν 1 Cor. vi. 16.

But in the case of Joseph and Mary, *The Church* steps in and separates those whom God had joined together: tells us that they were *not* one flesh: that their marriage was no marriage at all: that although they were called husband and wife, they lived like brother and sister. But how insulting to Mary, and how disgraceful to Joseph, would such conduct have been. And this is what *The Church* calls *goodness* and *piety*: that is, acting in a manner diametrically opposite to common sense, to proper feel-

ing, to the plain duty of man, and to the express command of God.

We are told by Scripture that God instituted honorable marriage for the happiness of man, Gen. ii. : but then *The Church* steps in and invents something *better* ; viz. a marriage under which a husband is to have no enjoyment of his wife. And this, according to Pearson, is due to the *Eminency* and *Privilege* of Mary, and is done out of honour, and reverence, and regard to God. Never was a more silly theory. Nor is that all : it is a very wicked one. The object of it, is to cast a slur upon honorable marriage, and to corrupt the minds of youth by talking of things which God intended to shut up in mystery : an object only worthy of that abominable Church which forbids her priests to marry, and invites young ladies to shut themselves up in monasteries. Moreover, honorable marriage is a Scriptural type of the worship of JEHOVAH : and those who desecrate the purity of marriage, seek to adulterate the worship of God. And that has always been the practice of the Holy Catholic Church. Her study has been to take away from the honour which is due to JEHOVAH. And here it may be observed that the marriage of Joseph and Mary differs in one respect from an ordinary marriage : namely, that it was solemnized in pursuance of a direct command from God. And the meaning of this is clear. By the miraculous impregnation of Mary, God gave a *sign* to all believers, while he conferred a singular honour upon Mary : but this honour is conveyed through Mary to all other honorable maidens. And then by the subsequent marriage of Mary to Joseph, and the birth of other children by him, this honour is still further extended to all honorable matrons also : and the design of God appears clearly, to confer the highest honour upon Marriage, his own institution. This is what the Right Reverend Prelate could not see : his Lordship never understood the first chapter of Matthew : the meaning of the pure Word of God on a point of the highest importance, obvious to the humble reader of Scripture, was hidden from the Bishop. We read in Athenæus, p 349, D, that Stratoniceus, after bearing the bad performance on the guitar, of Kleon, who was also called Boüs, said :

Ὁνος λύρας ἐλέγγο, νῦν δὲ Βοῦς λύρας·

which may be thus translated and applied : "We used to say, *Mud as a Hutter* : but we may now say, *Mud as a Bishop*."

Let Mary have the honour which is due to an Honorable Matron : but not more than is due to all other Honorable Ladies, as Pearson would teach us, which is contrary to all Scripture. This point is of the highest importance. The Honorable Ladies of England are a living witness to the purity of God. The believers in the fable that Mary died an old maid, are a standing evidence of the folly of the Church, and of the falsehood of Satan.

And without setting up for a Prophet, one may venture to predict, that, Honorable Ladies will continue to be admired, long after Pearson and his pupils, who believe in the ever-virginity of Mary, will have the happiness to be forgotten.

II. 4. γραμματεῖς τοῦ λαοῦ] The word γραμματεῖς is of frequent occurrence in the Gospels of Matthew, Mark, and Luke, and there it is erroneously rendered in E. V. by the word *Scribe*. But *scribe* means *writer*: whereas the γραμματεῖς of the Gospels means not a *writer*, but *one who is acquainted with writings*; that is, a *learned man*, or a *man of letters*: one who gives his attention to γράμματα, i. e. to learning or literature. And as the Jews had little learning beyond their own Scripture, so γραμματεῖς is used to mean one who is learned in Scripture. But it is never used to mean a *writer*. It is true that γραμματεῖς also means a *Clerk*, or *Secretary*, answering to the Latin word, *Scriba*: and it is so used in Acts xix. 35; but there E. V. calls him not *scribe*, but *town-clerk*. On the other hand, there is one passage in N. T. where a *scribe*, or *amanuensis*, is mentioned: but he is not called ὁ γραμματεῖς, but ὁ γράψας τὴν ἐπιστολὴν. Rom. xvi. 22. The Greek word or *scribe*, or *amanuensis*, is not γραμματεῖς, but ἀναγραφεὺς.

4. ποῦ ὁ Χριστὸς γενᾶται] i. e. where would he be born, according to prophecy. The present tense is often put for the future in the best Greek writers: e. g.

Δύσσομαι εἰς Αἶδα καὶ ἐν νεκύεσσι φαίλω. μ'. 383.

Ὅστιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισι. ι'. 369.

οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει. Ar. Nub. 121.

οἶμαί ποτε λυσιμάχας ἡμᾶς ἐν τοῖς Ἑλλήσι καλεῖσθαι. Lysist. 554.

This usage is not peculiar to prophecy: still less to verbs of motion, which *always* have a future meaning.

8. ὅπως καὶ ἐλθὼν προσκυνήσω αὐτῷ] The literal rendering may be, *by which means I will also come and worship him*. The writers of N. T. frequently omit ἂν after ὅπως: but it cannot with certainty be said that there is any such omission here: for ὅπως may be followed by the future indicative: e. g.

οὐκ ἔσθ' ὅπως ὁ παῖς ὅδ' οὐ τὸν δῆμον ἐπιτροπεύσει. Ar. Eq. 426.

9. προῆγεν αὐτοὺς] i. e. *led them on*: it is important to render this aright. E. V. is most inconsistent: sometimes adhering with servile exactness to the literal version: elsewhere altering the words against all reason, where they ought to answer to each other: as here, vs. 8, 9, πορευθέντες—ἐπορεύθησαν.

10. ἰδόντες τὸν ἀστέρα] The meaning seems to be, that when they saw the Star *stand still*, they rejoiced more than ever: for in fact they had seen the Star for a long time, but it was always leading them onward, with the interest of hope: now, when the Star stood still, their joy was full. Moreover, it is clear from this

passage, that the Star was not an astronomical phenomenon, but a meteor within the limits of our atmosphere: for no independent heavenly body could remain fixed in the zenith, nor have parallax enough to indicate the site of any particular house. The student of Scripture will be reminded of the *pillar of fire*. Exod. xiv.

11. εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ] This is the reading of many antient MSS, and of Tischendorf: the common reading is εἶπον. It seems from this expression, that Jesus was now an infant in arms, not to be seen without his mother: Joseph is not here mentioned, because unnecessary. And it is observable in this and other passages, that after the birth of Jesus, Mary is commonly mentioned by the Evangelists as the *mother of Jesus*; although Jesus himself never addresses her by the title of *Mother*. But after the birth of Jesus, Mary is never called *παρθένος*: and for this simple reason, that she was no more a Virgin than anybody else: for every woman was once a Virgin. There is no such expression in scripture as *The Virgin Mary*, or *The Blessed Virgin*. Here is a silent reprobation of the monstrous fables of the Holy Catholic Church.

12. ἀνέχρησαν εἰς τὴν χώραν αὐτῶν] Here ends the remarkable anecdote of the visit of the Wise men, or Magi: about whom nothing certain appears to be known, beyond what is recorded by Matthew: and where accurate information is wanting, trifling conjectures are rife. But we know two things of them: first, that they came from the East, and apparently from a far country: secondly, that they were in communion with JEHOVAH. But how could they become acquainted with JEHOVAH in a strange land? We are not told by Scripture that there was any revelation of God, collateral to the Jewish dispensation. It would therefore seem that these Wise men were either a remnant of the Assyrian or Babylonish captivity, who, in exile and in sorrow and in servitude, had preserved a knowledge of the religion of their forefathers, or else, which seems more probable, that they were Gentile nobles, descended from others who had witnessed the *signs* of JEHOVAH in the East country during the captivity of his people there, and had believed on him.

13. ἔγερθεις παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ] Here we are informed by Matthew that Mary was no longer a Virgin, but lived with Joseph as his wife. The evidence is complete. Matthew had told us, i. 25, that Joseph knew her not until she had borne a son: but of what took place afterwards, he says nothing there. Having recorded the fulfilment of the prophecy that Jesus was to be born of a maiden, he leaves the rest to the privacy and mystery of married life. But now Matthew tells us that after the birth of Jesus, Mary was living with Joseph: it therefore follows of course that Joseph had now asserted his privilege of a husband. Nothing can be clearer, or more certain. But this is one of the things which the Holy Catholic Church

cannot see. It is therefore important to show how contrary to Scripture is the theory that Mary died an old maid. Where a man has access to his wife, the Law of Evidence presumes that he has asserted the privilege of a husband. This is matter of daily and universal experience, and common sense and decency require that it must be so. Thus, where a married woman gives birth to a child the Law presumes that the husband is the father of it: no other evidence is necessary nor admissible, beyond the fact of the marriage and of access. *Pater est quem nuptiæ demonstrant.* All this is obvious to every plain man of common sense, but it is one of the things which antient and modern divines have been unable to see. They cannot draw a right inference from legal evidence. There is no limit to the folly of the *Holy Catholic Church*. It appears from the passage of Matthew now before us, that when this revelation was made to Joseph, Mary was sleeping by his side: for the command was urgent, "As soon as thou shalt awake, flee into Egypt:" and then we read that Joseph awoke, and took the child and his mother *by night*, and retired into Egypt: which must mean that Joseph awoke immediately after the dream, and commenced his flight *on the same night*, taking with him Mary and her child. It is therefore clear that Mary and her child were close at hand to him when he awoke.

15 ὑπὲρ Κυρίου] This is an excellent reading of antient MSS, and adopted by Tischendorf. The common reading is ὑπὸ τοῦ Κυρίου. The absence of the article before Κυρίου shews that the name of ἸΕΡΟΝΑΪ is intended.

21. ὁ δὲ ἐγερθεὶς παρέλαβε] The same words are used here as in v. 14: Joseph awoke immediately after the dream, and proceeded to act upon it: but with this remarkable difference, that in this latter instance he did not begin his journey *by night*: for there was no urgent danger now, to hasten his movements. Not a word is thrown away in N. T. The first dream was a revelation of danger: the second, of safety.

22. χρηματισθεὶς δὲ κατ' ὄναρ] There is nothing in these words to justify the rendering of E. V. viz. "being warned *by God* in a dream:" and so of v. 12. No doubt, God sent the dream: but God does everything else.

— εἰς τὰ μέρη τῆς Γαλιλαίας] So Acts xix. 1. διελθόντα τὰ ἀντικρὰ μέρη: i. e. the inland, or *up* country.

23. ἐλθὼν κατέκησεν εἰς πόλιν λεγομένην Ναζαρέθ] Matthew, not having before mentioned Nazareth, now introduces it as a new place to his readers: but here is no inconsistency with Luke's narrative, nor reason to suppose that Matthew was ignorant of the facts there related; which is the theory of some modern expositors. On the contrary, the two accounts, in a wonderful manner, throw light upon each other, by undesigned and independent testimony. Matthew tells us that Joseph went and

lived at Nazareth : and Luke tells us why : viz. because Mary had lived there before her marriage. And Matthew adds another reason, which lay in the dispensation of God's providence : viz. in order that Jesus might be called a Nazarene. Again, Matthew and Luke both relate that Jesus was born at Bethlehem : and Luke alone relates how, in the natural sequence of events, Mary was obliged to go to Bethlehem, before the birth of Jesus : but then Matthew adds an inspired commentary on the prophecy of Micah, that Bethlehem was indeed the birthplace of the Anointed of JEHOVAH. But these are things to be spiritually discerned : to the modern sophist they are *μωρία*.

— ὅπως πληρωθῇ τὸ ρηθὲν διὰ τῶν προφητῶν] The variation in the language of Matthew when applying prophecy to history, is very remarkable : he had twice before, viz. i. 22, and ii. 15, said, ἵνα πληρωθῇ · and once, ii. 17, said, τότε ἐπληρώθη · but here he says ὅπως πληρωθῇ · i. e. “whereby, among other means, the prophecy may be fulfilled.” ὅπως is very different from ἵνα : for ὅπως is said of a *mode* or *instrument* : but ἵνα denotes a *purpose* or *intention*. The writers of N.T. frequently omit *ἄν* after ὅπως, as here : but they sometimes insert it, as Luke ii. 35, Acts iii. 19, &c. And they never say πληρωθῇ after ὅπως or ἵνα, but always πληρωθῇ. But where a subjunctive mood comes after ὅπως, there *ἄν* is often omitted in N.T., which is contrary to the usage of the best Attic writers. But there is one passage of Aristophanes, which, as it is commonly read, may seem to resemble this usage of N.T. ; and as this is an error of very long standing in the text of Aristophanes, the following correction of it may not be unacceptable to the learned reader :

Vesp. 1524 :

καὶ τὸ Φρυγίχειον ἐκλακτισάτω τις, ὅπως
ἄδοντες ἄνω σκέλος, ὤζωσιν οἱ θεαταί.

This is the reading of Aldus : where, as ἄδοντες is evidently wrong, Bentley corrected it ἰδόντες · and this reading is exhibited by Dindorf, and found in MSS. to which he refers. But although Bentley's correction is good as far as it goes, he has not done justice to Aldus, who in fact has preserved a vestige of the antient and true reading : for the construction of ὅπως before ὤζωσιν absolutely requires *ἄν* · and the like is also required by the metre ; which is a system of six trochees, embracing a system of six anapaests : the anapaestic system beginning with a spondee in order to receive the trochee preceding. So that the verses ought to be corrected and distinguished thus :

καὶ τὸ Φρυγίχειον
ἐκλακτισάτω τις · ὅπως
ἄν ἰδόντες ἄνω σκέλος ὤ-
ζωσιν οἱ θεαταί.

Nothing is more easy than the depravation of ANI, AAII, AĪ. Nor is there any objection to the word *ἂν* at the beginning of the verse, in a system of this kind: *e.g.* Ar. Eq. 917.

διαμνησθήσονται ὅτι ὅπως
ἂν ἴστίον σαπρὸν λάβῃς.

— *ὅτι Ναζωραῖος κληθήσεται*] *i.e.* shall be a Nazarene: this is the meaning of *κληθήσεται*. Thus, c. v. 9, *υἱοὶ θεοῦ κληθήσονται*· xxi. 13, and Mark xi. 17, *οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσι*· Luke i. 32, *υἱὸς ὑψίστου κληθήσεται*· 35, *κληθήσεται υἱὸς θεοῦ*. 76, *προφήτης ὑψίστου κληθήσεται*· and so, Δ. 60 and Σ. 365, *οὐνεκα σὴ παράκοιτις Κέκλημαι*.

τῷ δὲ κε νικήσαντι φίλην κεκλήσῃ ἄκοιτις. Γ. 138.
οἶμαι ποτε λυσιμάχας ἡμᾶς ἐν τοῖς Ἑλλήσι καλεῖσθαι. Ar. Lys. 554.

Having thus explained the meaning of the words of Matthew, we find that a like thing is said of Samson, who was a type of Jesus, Judg. xiii. 5, 7. And the like appears to be said, but obliquely and mystically, of Samuel, who was another type of Jesus, 1 Sam. i. 11, 28. But still it may be asked, where is the resemblance between dwelling at Nazareth, and, keeping the Nazaritic vow imposed upon Samson and Samuel? The answer seems to lie in the etymology of the word *Nazareth*, which Matthew thought so well understood by his readers as to require no explanation, and which seems to embrace a meaning of *reservation* or *safe-keeping*, and *devotion* to a particular purpose. Thus it is said of Samson, that he should be a Nazarite *unto God*. Judg. xiii. 7.

This is the last mention by Matthew, of the name of Joseph, the husband of Mary: but it appears from Luke ii. 42, that Joseph and Mary were living together, when Jesus was twelve years old. Nevertheless Matthew's testimony thus far, is important: for it appears from him, that Mary lived with Joseph after the birth of Jesus: accompanied him into Egypt: returned with him into Galilee: and lived with him at Nazareth. It is from these passages, and not from Mat. i. 25, that we know that Mary was now not a Maiden, but a Wife and a Matron: a position equally honorable, and far more useful than that of a Maiden. One Honorable Lady at the head of her own house, and in her own sphere of society, is a better witness to the truth of God, than a whole army of Priests, with a shipload of sermons.

III. 1. *ἐν δὲ ταῖς ἡμέραις ἐκείναις*] Matthew here passes *per saltum* from the infancy of Jesus to his adult and mature age: for we are told by Luke, iii. 23, that Jesus at the time of his baptism by John, was about thirty years of age. But Matthew adds a remarkable notification of time: *ἐν ταῖς ἡμέραις ἐκείναις*·

but in *what days*? why, the days of the events which he had just before mentioned: *i. e.* the days when *Joseph* was dwelling at Nazareth. This is a remarkable confirmation of the words addressed by Elizabeth to Mary, Luke i. 45. A blessing was promised to Mary for her unhesitating belief in the word of JEHOVAH. And here we read *how* that blessing was accomplished. Joseph appears to have lived with her for more than thirty years after their marriage; and she had at least seven children by him. Mat. xiii. 55, 6. Thus Mary was made to keep house, and to be a joyful mother of children. Ps. cxiii. 9.

— Ἰωάννης ὁ βαπτιστής] In plain English, *John the Washer*. This washing is symbolical. For as the washing of water makes clean the natural body, so the washing of God's Holy Spirit cleanses the moral nature of man from the defilement of sin. The only importance in the ceremony of washing with water, lies in its typical nature.

3. οὗτος γάρ ἐστιν ὁ ῥηθεῖς] *i. e.* *I am the man, &c.* John says this of himself; here, as in John i. 23, οὗτός ἐστι means not *this is*, but *here is*: like Ar. Ach. 129, οὔτοι πάρα· ib. 367, ὁ δ' ἀνὴρ ὁ λέγων οὔτοι· Eq. 1331, ὃς ἐκείνος ὁρᾷν, &c. The student must not be led away by *Alford's* trifling, here.

— διὰ τοῦ προφήτου] The common reading is ὑπὸ τοῦ προφήτου, but ancient MSS. have διὰ, which is adopted by Tischendorf and Wordsworth, and is an excellent reading: and so in c. ii. 17. The Word is spoken ὑπὸ Κυρίου διὰ τοῦ προφήτου: a nicety of expression, which cannot be translated: but ὑπὸ belongs to the Principal, διὰ to his agent or instrument. JEHOVAH speaks: the prophet is his mouthpiece.

— τὴν ὁδὸν Κυρίου] Here again the absence of the article shows that the name of JEHOVAH is intended.

6. ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν] Of the form and mode of this confession, nothing more is said by Matthew, here: but other passages of Scripture leave us no room to doubt of the nature of the confession which God requires. Thus, Luke xviii. 13, Jesus gives us a pattern of the confession which man ought to make: Ὁ Θεός, Δάσθηρί μοι τῷ ἁμαρτωλῷ. In which words, it may be observed, is no particular mention of any individual delinquencies, but only a general acknowledgment of the debt and burthen of the sinner. And this is the only confession which can have any meaning with God. It is not the *fact* of our delinquencies, but the *guilt* of them, that God requires us to confess. This is obvious. For a confession to God, that we did this thing or that thing, is only telling him what he knows already: but to acknowledge our sin, and to feel the burthen of it, is the beginning of repentance and conversion, and is the result of the work of God's Holy Spirit. But then our confession must be made to God, and not to man. 1 John i. 9. Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας. *i. e.* If we humble our-

selves before God, and confess to him our sinfulness and entire dependence upon his mercy, then he will keep his promise, and lift us up. James iv. 10. Nothing can be clearer than the testimony of Scripture upon this point. But what God has made clear, man has endeavoured to adulterate. The Holy Catholic Church has taught her flock to *confess* to their priest: that is, to tell their priest what they have done, in order that they may receive absolution from him: just as if the priest, who may be, and often is, of far worse character than the confessing penitent, had any power to forgive or to absolve the sinner. A more absurd, but at the same time a more abominable wicked delusion, cannot be imagined: but it is important to mention it, because in the service for the Ordering of Priests in the Reformed Church of England, the Bishop professes to give to the Priest a power to forgive sins, and to retain sins, at his discretion: a relic of Popery and Barbarism, which is contrary to the whole tenor of Scripture. There is none that can forgive sin, but JEHOVAH. It is true that among the mass of the British Laity this passage in the Prayer-book is simply innocuous: being either unknown to them, or else known to be absolute nonsense. Nor does the Priest, in common life, attempt to exercise the powers which the Bishop professes to confer upon him: and if he offered to do so, he would not be allowed. For if a modern Priest were to go to the house of an English gentleman, and say that he came for the purpose of *confessing* the family, and giving them absolution, &c. he would immediately be kicked out of the house. Οὐδὲν δέομεθ' ἀνθρώπου τῆς σῆς μορμόνος. But why is our Prayer-book allowed to retain what every one knows to be contrary to Scripture? This is a question worthy of the serious consideration of the British Legislature.

9. μὴ δόξητε λέγειν ἐν ἑαυτοῖς] These words are most appropriate. John knew the character of those to whom he spoke: all their works were done to be seen of man: they flattered themselves that they were sure of salvation, because they were Abraham's children: and then, making no secret of this opinion, they misled others into the adoption of it. John therefore tells them not to *seem* to think so.

11. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν] i. e. "I wash you with water, in order that you may repent, and thereby seek and obtain from God the washing of his Holy Spirit." The baptism, or washing of water, administered by the hand of man, is merely a ceremony; of no efficacy in itself to regenerate the person baptized, nor to change his heart: but it is a *sign* of the change which will be wrought in him, if he will seek JEHOVAH, and find him. Nothing can be clearer than the testimony of John upon this point. He attaches comparatively little importance to the *rite* of baptism, which is merely symbolical: but he warns his disciples of the tremendous importance of the thing symbolized.

— αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ] John, after speaking humbly of his own office, and of himself as an unworthy servant of his Master who was about to follow him, now declares the nature of the Baptism which Jesus Christ was about to administer. Jesus is JEHOVAH: and he would do what no created man could do: namely, to confer upon man the gifts, ordinary and extraordinary, of God's Holy Spirit. Αὐτὸς, says John, will baptize you with Holy Breath and with Fire. But no other than Αὐτὸς can do so. Man may administer water, but JEHOVAH alone can give his Holy Spirit. Man looks on the outward appearance, but JEHOVAH looks upon the heart. 1 Sam. xvi. 7. It seems, that JEHOVAH did sometimes administer his Holy Spirit simultaneously with the washing of water: but that is a matter in the discretion of JEHOVAH, and is not a necessary incident to baptism: no man knows the mind of JEHOVAH, nor is partaker of his counsel. Isa. xl. 13. Accordingly, John here explains that *his* washing was merely symbolical and preparatory, but that the real washing would be the work of his Master. He, said John, will wash you with Holy Breath and with Fire.

But is this one promise, or two? and what is meant by Fire, and Washing with fire? These are important questions. The answer to them will be found by searching the Scriptures. Fire is a symbol of JEHOVAH. In fact, Paul says expressly that God is Fire. Heb. xii. 29. For as fire on earth appears to destroy every thing which it embraces, so it is used as a symbol of the almighty power of God. Thus God appeared to Moses in a flame of fire, Ex. iii. 2, and so to the Israelites, Ex. xiii. 21, and xxiv. 17. Afterwards, at the prayer of Elijah, God shewed himself by fire, 2 Kings xviii. 38. So again, on the day of Pentecost, Acts ii. 3. Thus an appearance of Fire indicates an extraordinary presence of JEHOVAH. For in one sense, God is always present everywhere: but Fire indicates a more actual presence. Then, as the precious metals are refined by fire, so the heart of man is said to be purified by the operation of JEHOVAH. Isa. xlvi. 10, Zech. xiii. 9, Mal. iii. 2, 3. This is the Washing of fire. Then, the promise of John seems to be twofold. Jesus would baptize with Holy Breath, *and* with Fire. Accordingly we read that Jesus, after his resurrection, on the same day, appeared to some of his disciples, and blew upon them, and said, Receive Holy Breath. John xx. 22. Here, it will be observed, was Holy Breath, but no Fire. But the symbolical action is remarkable. Jesus accompanied his words by blowing, or breathing, upon them. For as ordinary breath is necessary to natural life, so is the Breath of JEHOVAH to spiritual life. And it appears from Luke xxiv. 45, that Jesus, *on the same occasion*, enlarged the minds of his disciples to understand the Scriptures. This is one of the *ordinary* operations of God's Holy Spirit. And here, it seems, was the fulfilment of the first part of the promise of John. Jesus baptized

with Holy Breath. But we read, Luke xxiv. 49, Acts i. 4, 5, that *on the same occasion*, Jesus told his disciples to expect something more: a further baptism of Holy Spirit, which promise was fulfilled on the day of Pentecost, accompanied by an appearance of Fire, when *extraordinary* powers were conferred upon them. This was the baptism of Fire. Thus it seems that the promise of the Baptist was twofold, and had its fulfilment in the gifts, ordinary and extraordinary, of God's Holy Spirit, which Jesus conferred upon his disciples.

15. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε] This use of the word ἀποκριθῆναι, in the sense of *answering a speech*, has been unjustly censured by Phrynichus and Ammonius, and this error seems to have imposed upon Lobeck and others. Lob. Phryn. 108. But in fact this usage of ἀποκριθῆναι is no peculiarity of later Greek, and needs no apology: for it is found in Pherekrates, who was Ἀττικώτατος, cited, Schol. Ar. Vesp. 1029.

κὼν μὲν σιωπῶ ἔγω, φέρεται καὶ πνίγεται,
καὶ φησὶ, τί σιωπῆς; ἐὰν δὲ γ' ἀποκριθῶ,
οἶμοι τάλας, φησὶν, χαράδρα κατελήλυθεν.

This passage is clumsily handled by Meineke, Com. Frag. I. p. 275. The common reading is σιωπῶ, φέρεται, πνίγεται, and ἀνδ' ἀποκριθῶ where it is easy to see that ἸΩ was absorbed in ΠΩ, and ΚΑΙ in ΤΑΙ. Φέρεται is an excellent word to describe the tempestuous motion of a man in a passion: *he throws himself about*, &c. Meineke proposes to read δυσφορεῖ καὶ πνίγεται, or ῥήγνυται καὶ π. quarrelling with an excellent word, because he did not understand it. Besides, if we throw away φέρεται, how are we to get καὶ?

— ἀφες ἄρτι] *i. e.* Admit me now to baptism, in order that I may fulfil the law. There is no difficulty in the construction, nor in the meaning, of these words: ἀφες ἐμὲ βαπτισθῆναι ἄρτι, was the request; to which John first objected, but afterwards yielded. So, c. xxvi. 53, ἄρτι παρακαλέσαι τὸν πατέρα μου. John xvi. 31, ἄρτι πιστεύετε; there is no latent antithesis in the word ἄρτι.

16. εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος] So Mark i. 10, εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος. But what is meant by this ἀνάβασις, which was immediately followed by a descent of the Holy Spirit? That we learn from Luke iii. 21, who mentions no ἀνάβασις, but supplies another word, προσευχομένου from which it is clear that Jesus, immediately after his baptism, ἀνέβη προσεύξασθαι as in Mat. xiv. 23, Luke ix. 28. Here is a remarkable instance of the way in which the different Evangelists confirm and explain each other. Matthew and Mark mention ἡ ἀνάβασις, but no προσευχή. Luke mentions a προσευχή, but no ἀνάβασις putting the two words together, we find a Scriptural expression, ἀνέβη προσεύξασθαι. Thus we learn that on this occasion, ἸΗΣΟΥΣ gave his Holy

Spirit to Jesus, *in answer to prayer*: which indeed is the way in which the Spirit of God is usually given. There is no mysterious efficacy in the ceremony of baptism administered by man, to carry God's Holy Spirit to the baptized person: on the contrary, JEHOVAH may give his Holy Spirit to the unbaptized, Acts x. 44, and may withhold it from the baptized, Acts viii. 21, at his discretion. But God is always ready to give his Holy Spirit to those who wait on him. Isa. xl. 31, Luke xi. 13. And it is clear from this passage, among many others, that Jesus had taken upon himself our nature with all its incidents: he was now in his natural body: therefore he waited upon God in prayer, and received His Holy Spirit in answer to prayer. But after Jesus was glorified, his behaviour was altogether different: he then shewed himself to be JEHOVAH, and gave his Holy Spirit to his disciples: a thing which no created man can do.

— *εἶδε τὸ πνεῦμα τοῦ θεοῦ*] The baptism of Jesus was not an ordinary event: and JEHOVAH confirmed the mission of Jesus, by giving an accompanying *sign* to the Baptist, and to the people. The Holy Spirit came down in a visible form, and abode on Jesus: and God had previously revealed to the Baptist, that the Son of God was to be known by this sign. John i. 33. But it may well be asked, By whom was this sign seen? Matthew and Mark tell us that Jesus saw it: but John, i. 32, adds that the Baptist saw it, and called on others to witness it: which, unless they also saw it, would not convince them. But Luke, iii. 22, is more full: he says, not that Jesus or John saw the Spirit, but that the Spirit came down *σωματικῶς εἶδεν* an expression which is not found in the other Evangelists, and which must mean that it was an *εἶδος*, or appearance, to all who were there present; that is, *ἀπαντὶ τῷ λαῷ*, who are expressly mentioned by Luke, and whose presence is implied in John i. 32.

IV. 1. *ἀνέχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου*] The temptation of Jesus is a subject of great difficulty and mystery. But in order to understand it aright, we must search the Scriptures, and take them for our guide. Now John says, i. 14, that *ὁ Λόγος σὰρξ ἐγένετο* that is, JEHOVAH took upon himself the nature of a Man: and the like is said by Paul, 1 Tim. iii. 16, *Θεὸς ἐφανερώθη ἐν σαρκί*: and as this is said without reservation, it must be understood to mean that JEHOVAH took upon himself human nature with all its incidents. If so, the temptations of Jesus must have been like the temptations to which an ordinary man is exposed. And this hypothesis will agree with Heb. iv. 15, where Paul says that Jesus was tempted in all respects according to the manner of our temptations: *πεπειραμένον κατὰ πάντα καθ' ὁμοίτητα*. Nor is there in the Gospel narrative of Our Saviour's temptations, anything that militates against this hypothesis. First, we are told that he was led into the wilderness *by the Spirit*, in order to be tempted of the devil: that is,

he was led by the Holy Spirit : and this is quite according to God's dealings with man. Thus we read, Gen. xxii. 1, that God tempted Abraham : *i. e.* invited him to give a signal proof of his faith and obedience. For where God is said to tempt, there the temptation is to acts of righteousness : which consideration will explain James i. 13. But although God may tempt us, we must not tempt him : Deut. vi. 16 : on the contrary, we are told to pray that God may not bring us into temptation, c. vi. 13. Accordingly we read here, that the temptation of Jesus was not of his own seeking, but was brought about by the providence of **JEHOVAH** superintending the whole transaction.

2. *νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα*] This is a much longer fast than human nature under ordinary circumstances is able to sustain. For it was not merely a spare diet, but a total abstinence from food : *οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις* · Luke iv. 2. How then was Jesus able to fast so long ? The answer is to be found in Scripture. Jesus did as Moses and Elias had done before him. The forty days were passed in communion with God, and therefore the wants of the natural body were not felt. They that wait upon **JEHOVAH** shall renew their strength : Isa. xl. 31. So it was here. Jesus was waiting on **JEHOVAH**, and his strength was renewed accordingly : for man lives not on bread only, but on everything that proceeds through the mouth of God.

— *ὑστερον ἐπείνασεν*] A remarkable expression : and the same is said by Luke, iv. 2. During the forty days of waiting upon **JEHOVAH**, the pressure of hunger was not felt : but *afterwards*, nature asserted her rights. The whole narrative shews, that Jesus had assumed human nature with all its incidents, and that God dealt with him, as he had before done with created man. Here is to be seen the wonderful humiliation of Jesus.

3. *προσελθὼν ὁ πειράζων εἶπεν αὐτῷ*] But *how* did the tempter come ? There is nothing in the narrative to shew that this was different from the temptations of ordinary men. And it does not appear from Scripture that Satan is ever permitted to shew himself in a bodily appearance, to be seen of man. But he is permitted to suggest evil thoughts to the heart of man : and this he seems to have done in the case of Jesus.

— *εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται*] Here was an insidious suggestion that Jesus should exercise the power, which as a Prophet he had, of working a miracle, for the relief of his own immediate wants. A like offer was made to Elisha, 2 Kings v. 15 ; and to Peter, Acts viii. 19 ; which they indignantly rejected. But all this is written for our learning : and the meaning of it seems to be, that those who enjoy gifts, ordinary and extraordinary, of God's Holy Spirit, are not to employ them for selfish purposes. Jesus was a man : but he was a pattern for all other men. 1 Pet. ii. 21.

4. γέγραπται] *i.e.* Scripture saith. Here is the antidote to every suggestion of Satan: *πᾶσα γραφή θεόπνευστος*· 2 Tim. iii. 16; and Satan cannot stand against the *πνεῦμα* of God.

— *ἐν παντί ῥήματι*] The common reading is *ἐπὶ*· but *ἐν* is found in good MSS, and is adopted by Tischendorf and Wordsworth. The distinction is important. Ordinarily man lives *on* food, but he may live *by* any other means which God shall appoint. And therefore it is better to render the word *ῥήμα* here in its most extended sense: *i.e.* *thing*, as in Luke i. 37, and ii. 15; Acts x. 37. Nevertheless it must be observed that the use of the word *ῥήμα* here is singularly and wonderfully appropriate: for every *thing* which God does, is in the language of Scripture said to be done by his *Word*. Ps. xxxiii. 6; John i. 3.

5. τότε παραλαμβάνει αὐτὸν ὁ διάβολος] This is a remarkable expression: for how could the devil take Jesus with him? Satan has no power to *force* the body, nor the mind, of man: nor has he any *influence* over those who are free from sin, as Jesus was. None but those who surrender themselves to Satan, can be taken or led away by him. But in the language of Scripture, Satan is said to bring about a combination of circumstances which are favorable to his purpose, as in Job i. So here. Jesus seems to have gone and stood upon the wing of the Temple: we are not told why he went there: but while he stood there, Satan invited him to make a vain display of his relations with JEHOVAH. Hence in the figurative language of Matthew, Jesus is said to have been taken thither by Satan. Such a temptation as this was does not occur to ordinary men. But Jesus was a Prophet: and the object of the narrative seems to be, to shew that those whom God has endued with extraordinary powers, are nevertheless accountable for all their actions, and ought to use those powers for the glory of JEHOVAH, and not for purposes of spiritual pride. Moreover it is observable that in this temptation, but in this only, Satan is recorded to have endeavoured to accomplish his purpose by suggesting a wrong application of Scripture: a method which he has since urged with fatal success upon corrupt teachers of Christianity. To misinterpret Scripture, and then to use it for the purposes of Satan, has always been the practice of a set of men who call themselves *The Holy Catholic Church*.

7. Κύριον τὸν θεόν σου] Here again the omission of the article before *Κύριον*, shews that the proper name of JEHOVAH is intended. 'Ο *Κύριος* may mean JEHOVAH: for an article may stand before a proper name, in N.T. as elsewhere: *e.g.* Acts xiii. 43, τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ. *ib.* 46, ὁ Παῦλος καὶ ὁ Βαρνάβας· and so

ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν. Ar. Nub. 1187.
καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητὴν. *ib.* 1362.

But in the phrase, Κύριος ὁ Θεός σου, Κύριος must be a proper name; and the whole *must* mean *JEHOVAH thy God*. Just like

ἦν Κλέωνα τὸν λάρον δῶρων ἐλόντες καὶ κλοπῆς. Ar. Nub. 591.

ὑπὲρ πάτρας μὲν πῦς τις ἀποθνήσκειν θέλει.

ὑπὲρ δὲ μήτρας Καλλιμέδων ὁ κάραβος. Alexis Athen. 100. C.

ὦ θεῖε Μόρυχε, νῦν γὰρ εὐδαίμων ἔφυσ,

καὶ Γλαυκέτης ἡ ψῆττα, καὶ Λεωγόρας,

οἱ ζῆτε τερπνόν, οὐδὲν ἐνθυμούμενοι.

Plat. Com. Schol.*Ar. Nub. 109.

The writers of N.T. knew Greek: not so did E.V.

8. δέικνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου] There is nothing supernatural in this vision, as one modern trifler would have us to believe. Jesus appears to have gone up some hill or mountain, which commanded an extensive prospect: and it is probable from the expression τὴν δόξαν αὐτῶν, that the lands were then in all the beauty of spring, or early summer: accordingly Jesus allowed his eye to range over the landscape with undisguised complacency: and while so employed, Satan appears to have suggested to him that all those lands, and others not in sight, might become his, if he would serve Satan. Πάσας means *all that were in sight*; which might be taken as a sample of many others: some were visible to the eye, others might suggest themselves to the imagination, of Jesus: no elaborate inspection was necessary for the purpose of Satan: and Luke, iv. 5, says expressly that the whole demonstration took place ἐν στιγμῇ χρόνου. In fact, no length of time was necessary for the temptation, which was one that might have arisen to an ordinary man: and many men have yielded to like temptations; postponing the worship of *JEHOVAH* to considerations of personal and temporal aggrandisement. But as no length of time was necessary for the purpose of the tempter, so neither was it required to enable Jesus to defend himself: his knowledge of Scripture furnished him with a ready and conclusive answer.

10. ὑπάγε ὀπίσω μου] This is the reading of numerous MSS, and is adopted by Tischendorf and Wordsworth: the common reading omits ὀπίσω μου. The order in which the temptations are related by Matthew, is not the same with that of Luke: and there is nothing in either narrative to shew in what order of time they occurred. Nor is it material to enquire: for the temptations do not appear to have been visible events, but only thoughts which occurred to the mind of Jesus; unconnected with each other, and perhaps separated by long intervals of time.

11. ἄγγελοι προσήλθον] We are not told who, or what, these messengers were; but they seem to have brought refreshments to Jesus. But there is nothing to shew that they were not ordinary men; for it is not said that they were ἄγγελοι Κυρίου. And

even an ordinary man is sometimes called *ἄγγελος Κυρίου*, as in the case of John the Baptist, Mark i. 2.

21. *ἄλλους δύο ἀδελφούς*] Matthew is careful to mention here, the calling of *two* pairs of brethren: namely, Simon and Andrew, whose father's name appears to have been Jonah, Mat. xvi. 17; and James and John, sons of Zebedee. But these two sons of Zebedee, were first cousins to Jesus, whose mother Mary was sister to their mother Salome. John xix. 25. Mark xv. 40. So that if *ἀδελφός* had been used in N. T. to mean *cousin*, Zebedee's sons might have been called *ἀδελφοί* to Jesus: but they never are so called. On the other hand, James son of Alphaee, and Jude, whom Luke, vi. 16, mentions as son of James, and one of the twelve, must not be confounded with James and Jude, authors of the epistles which bear their names, and who really were *brothers* of Jesus: being sons of Joseph and Mary, Mat. xiii. 55. Mark vi. 3.

V. 1. *ἀνίβη εἰς τὸ ὄρος*] But why did he go up? The answer seems to be, that here, as in other places, where *ἀνάβασις* is mentioned, *προσευχή* is implied: and this agrees with Luke vi. 12, *ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι*, which seems to have been said of the same event: and there is no difficulty in reconciling the two narratives. Jesus appears to have gone up into the mountain to pray: after which, but not till then, he *sat down*: perhaps as a signal for his disciples to come to him. But Luke adds, vi. 13, that he called his disciples to him. The *τόπος πεδινός*, Luke vi. 17, must have been on the mountain: an elevated *plateau*: *τόπος πεδινός* is not the same as *τὸ πῆδον*. Moreover Luke, vi. 15, mentions that Matthew was already a disciple, and was made an apostle immediately before this discourse was delivered: which accounts for Matthew's elaborate and apparently *verbatim* narrative of the discourse which follows, and which he had heard from the mouth of Jesus. Luke did not hear the discourse, and therefore could not of himself report it with the same accuracy. Matthew's calling to be a disciple, is related by himself, *after* this discourse: but that creates no difficulty: for the Evangelists do not always observe chronological order in their narratives. On the contrary, we find that the same events are sometimes related in one order by one Evangelist, and in another order by another Evangelist.

3. *μακάριοι οἱ πτωχοὶ τῷ πνεύματι*] Nothing is more offensive to God than a proud spirit, whether in individual men, or in a class of men, as for instance in a *Church* who calls herself *infallible*: Rev. iii. 17. To all such, God opposes himself; but he gives his grace to the humble: Jam. iv. 6. The sentence which follows, *v. 4* of the common reading, seems to be a parallel, and amplification of what is expressed in *v. 3*.

5. *κληρονομήσουσι τὴν γῆν*] The Land of Promise is meant, to

which our Saviour will lead us; the antitype of the Land of Canaan into which Joshua led the Israelites.

6. χορτασθήσονται] *i.e.* fed to the full. Athen. 93. E. Cratinus cited, *ibid.* ἤσθε πανήμεροι χορταζόμενοι γάλα λευκόν. Ar. Pac. 139. τοῦτοις τοῖς αὐτοῖσι τοῦτον χορτάσω. Those who seek **JEHOVAH** will find him. Prov. ii. 4, and viii. 17. 1 Chron. xxviii. 9.

8. τὸν θεὸν ὄψονται] This is an expression of frequent occurrence in Scripture. God is said to shew his face to those who live in communion with him: and particularly to the pure in heart: Numb. vi. 24, 5, 6. Ps. xviii. 26, and xxiv. 4. Mat. xviii. 10. But he is said to hide his face from the impure, and the wicked. Isa. lix. 2. Ezek. xxxix. 23, 4. 2 Thess. i. 9.

10. ἐνεκεν δικαιοσύνης] *i.e.* whose own righteousness exposes them to persecution. Another reading is ἐνεκεν τῆς δικαιοσύνης.

11. ἐνεκεν ἐμοῦ] The persecution is here supposed to be *against* the disciple of Jesus. To say that these persecutions are *for the sake of* righteousness, or, of Jesus, as in E. V. is said, seems harsh to modern ears. But antiently it may have been otherwise.

13. τὸ ἅλας τῆς γῆς] As salt is used to preserve meat from corruption, so the disciple of Jesus, and the honest teacher of religion, is useful to warn mankind against the insidious approaches of Satan. But Jesus adds with a melancholy foreboding, Ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλυσθήσεται; a remarkable illustration of what was soon to follow. Salt, by exposure to the atmosphere, loses its chymical properties, and in fact ceases to be salt. So the professed teachers of Christianity, yielding to contaminating influences around them, ceased to be teachers of the truth, and became utterly worthless. *The whole was leavened.* Mat. xiii. 33. The consequences of this are to be seen to this day in the degraded state of many kingdoms of Europe. Not exactly so in England. Here, the Priest, or the Bishop, may be ignorant of his duty, but the people are always free to worship God in truth. Our Legislature has put it out of the power of the Clergy to enslave the minds of the people. The Bible is open to the Laity. Rev. x. 2. So that a Bishop who teaches wrong, is like spoiled salt, which is *trodden under foot of man*. He is universally despised.

16. οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων] The arrangement of these words is remarkable. Οὕτω refers to what was said before: a city is built upon a hill, &c. So, let your light shine *before men*; *i.e.* be conspicuous as a city upon a hill. For the Jewish dispensation was now drawing to a close, and the disciples of Jesus were not to keep the Gospel to themselves, but to proclaim it to all the world. And there seems also to be in the words of Jesus, a reprobation of monastic institutions: one

of the wickedest abuses of a later age. *Ὅπως refers to the words which follow after οὕτως *whereby*, &c. *i. e.* if your light shine out before men, they will see your good works, &c. The language of N. T. is a model of clearness and precision.

18. ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ] Jesus had first said that he had come, to fulfil the Law. He now adds that the Law would endure until heaven and earth pass away: *i. e.* until the destruction of Jerusalem, when the *place* and the *notion* of the Jews would be taken away. John xi. 48. The heaven and earth here spoken of, are figurative: *heaven*, means the political atmosphere; *earth*, the inheritance of the Jews in the land of Canaan: which two would pass away at the destruction of Jerusalem. The Jews were then expelled from Judea, and their nationality was destroyed. Then all was accomplished, πάντα ἐγένετο: the Law was fulfilled; and there was an end of the Jewish dispensation.

19. ἐλάχιστος κληθήσεται] These words do not mean that he will be called least, but, that he will not be named at all: for the man who wilfully breaks one commandment of God, is guilty of them all. Jam. ii. 10. James, the brother of Jesus, appears to have heard this discourse; and to have remembered it with deep interest, after his conversion: as may be distinctly traced in his Epistle which remains.

20. τῶν γραμματέων] *i. e.* the learned men, or men of letters, who taught the people. In the early days of Christianity, the ministers of religion were called *clerks*, κληρικοί, because they had a share, κληρον, in the ministry: and as the Laity were for the most part unlearned, and few of them could either read or write, the same word *clerk* came to mean a *learned man*: a meaning which it still retains, although learning has long ago ceased to be the peculiar privilege of the Clergy. The Bible is an open book, now.

21. τοῖς ἀρχαίοις] *i. e.* τοῖς ἐν ἀρχῇ, those who lived at the *beginning* of the Jewish dispensation.

22. τῷ συνεδρίῳ] This was a Court of higher jurisdiction than the κρίσις, which was just before mentioned.

— εἰς τὴν γέενναν τοῦ πυρός] *i. e.* at Hinnom, a place near Jerusalem, and once infamous for the sacrifice of human victims, but afterwards formally defiled by Josiah, 2 Kings xxiii. 10. But the words of Jesus here appear to have a further and mysterious meaning.

23, 4. We must not with unclean hands, appear before JEHOVAH: Ps. xxiv. 3, 4; Isa. lix. 2, 3, 4.

28. πῶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς] Nothing can be more absurd than E. V. here. They state a proposition which is foreign to the subject, and which is not true. A man may look upon a woman to desire her, and yet do no wrong; for he may desire her for the purposes of honorable marriage: and

God intended that man should do so. The word *ἐπιθυμῆν* may be said of any desire, good, bad, or indifferent: *e.g.*

τεύξει τοῖνυν ἄν ἡμίρεις· οὐ γὰρ μεγάλων ἐπιθυμῆς. Ar. Nub. 435.

ἦδη ποτ' ἐπεθύμησας ἐξαφῆνης ἔτνος; Id. Ran. 62.

ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν. Luke xxii. 15.

But *γυναικα* means here *the wife of another man*: otherwise there would be no *μοιχεία*. To desire the wife of another man, is a desire which can only begin, continue, and end, in guilt. Turning from the misery of E. V. to the Greek text, nothing can be clearer than the words before us. After reciting the commandment *Οὐ μοιχεύσεις*, Jesus proceeds to tell his hearers that every one who looks upon a wife not his own (*γυναικα*, not *τὴν γυναῖκα*) to desire her, or in other words, who desires his neighbour's wife, has already incurred the guilt of adultery.

Nam scelus intra se tacitum qui cogitat ullum,

Facti crimen habet.

Juvenal, xiii. 209.

He uses the words of the tenth commandment, *ἐπιθυμήσας* and *γυναικα*, and then declares that this *ἐπιθυμία* involves all the guilt of *μοιχεία*. Nothing can be more *αἰσχροὺν* than *Alford's* note here.

30. *ἔκκοψον αὐτήν*] *κόπτειν* means *not to cut*, but *to strike*: whence *ἐκκόπτειν*, here used for *ἀποκόπτειν*, means *to strike off*, or *chop off* with a blow: just like *κεφαλὴν δ' ἀπαλῆς ἀπὸ δείρης κόψεν* *Ὀϊλιάδης*. N. 203.

32. *ποιεῖ αὐτήν μοιχεύσθαι*] Nothing can be clearer than these words. A man may not put away his wife, except for her adultery. Therefore if a man send away his wife for any other reason, she is still his wife, and incapable of marriage to another: such a connexion would be no marriage, but adultery: and the husband will be answerable for the guilt of that adultery. All this is said of the case where the husband dismisses his wife without reasonable and proper cause: *παρεκτὸς λόγου πορνείας*. But where the wife has been guilty of adultery, the bond of marriage is dissolved, and the husband is at liberty to marry again. This has been the law of man in every age, and common sense and decency require that it must be so. The Law of England on the subject of divorce has been greatly improved by the late Statute, 20 & 21 Vict. c. 85, abolishing the jurisdiction of the Ecclesiastical Courts, and creating a Court with power to dissolve a marriage in certain cases. Happily for England, our Legislature is not under the direction of the Holy Catholic Church.

37. *ἐκ τοῦ πονηροῦ ἐστίν*] There is no doubt about the meaning of *τοῦ πονηροῦ* here, nor in our Lord's Prayer, c. vi. 13. *Ὁ πονηρὸς* is frequently mentioned in the Gospels: *τὸ πονηρὸν* never. See Rom. xii. 9. But in v. 39, *τῷ πονηρῷ* is explained by the context to mean *a casual aggressor*.

39. *σιαγόνα*] This is a good Greek word, but of rare occur-

rence in the remains which have come down to us. Cratinus, Athen. 94. E. *περὶ σιαγόνος βοεῖαι μαχόμενος* which seems to be the first part of a trochaic verse.

41. *ἀγγαρεύσει μίλιον ἐν*] The word *ἀγγαρος*, said to be of Persian origin, was adopted into Greek, and afterwards *ἀγγαρεύειν* was commonly said of *forced requisitions*: e.g.

ὁ πλείων κατήχθη· κρίνεθ' οὗτος πολέμιος·

ἐὰν δ' ἔχη τι μαλακόν, ἀγγαρεύεται.

Menand. Suid. v. *ἀγγαροί*. Bentl. Em. Menand. p. 68.

43. *ἀγαπήσεις τὸν πλησίον σου*] i. e. Thou shalt be kind to thy neighbour. This use of the word *ἀγαπήσεις* is like

οὐνεκά σ' οὐ τὸ πρῶτον ἐπεὶ ἴδον, ὡδ' ἀγάπησα· ψ'. 214.

οὐδ' ἀπαζόμεναι φίλονσ' ὅς κ' ἄλλοθεν ἔλθοι. η'. 33.

Nothing can be more absurd than E.V. here: *Love thy neighbour*. For a man is not required to love his neighbour, as a matter of course; for his neighbour may be a man of infamous character: but the Jews had been told to act with kindness towards their neighbours, i. e. Jews: and they had also been told to shew no mercy to their enemies, and to avoid all friendship with them: but *that* was typical: the Jews who were the chosen people of God, were to make no compromise with the Gentiles, who were the people of Satan. But God who gave the commandment, knew what it meant, and He could revoke it. And now, the Jewish dispensation was drawing to a close: the law had been fulfilled: and the Gentiles were to be admitted into covenant with *Ἰησοῦν*. Therefore Jesus now tells his disciples to be kind to their enemies, as well as to their neighbours: i. e. to shew kindness and courtesy to all men; even to those whom unpleasant complications have put in a position of enemies. There is room for the exercise of humanity, kindness, and courtesy, even in war.

VI. 1. *τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν*] This is the reading of Tischendorf and Wordsworth: the common reading, instead of *δικαιοσύνην*, is *ἐλεημοσύνην*. The words here used, *ποιεῖν*, *θεαθῆναι*, *ὑποκριταί*, all allude to theatrical representations: *ποιεῖν* is the office of the Poet: he *makes* the characters in the drama: e.g.

Μελανίππας ποίω, Φαίδρας τε· Πηνελόπην δὲ
οὐκ ὥπου' ἐποίησ', ὅτι γυνὴ σῶφρων ἔδοξεν εἶναι.

Ar. Thesm. 547.

θεαταί are the *spectators*: *ὑποκριταί*, the *actors*.

2. *ἀπέχουσι τὸν μισθὸν αὐτῶν*] i. e. they get their due: *δόξαν ἀνθρώπων*, and nothing more. *Alford* is rich here. He had gone out of his way, to shew his learning: but like a Harpy, *contactu omnia foedat immundo*. But in order that the reader may judge of

the merits of Alford's performance, we must first write out his words: to wit, "Plutarch in Solon says, that he who *marries* for pleasure, and not for children, τὸν μισθὸν ἀπέχει." The Dean had found the words of Plutarch, in Wetstein's notes on N.T. and he has translated them for the use of Theological Students and Ministers. Let them return thanks. But let us see what Plutarch really said. T. I. p. 90. E. He there mentions a law made by Solon, that illegitimate children should not be required to support their fathers: τὸ μὴδὲ τοῖς ἐξ ἐταίρας γενομένοις ἐπ' ἀνάγκης εἶναι τοὺς πατέρας τρέφειν. For, says Plutarch, He who forms a dishonorable connexion with a woman, evidently does so for the sake of a low gratification, and not for the sake of children: and he gets his due, and has not left himself a word to say to his children, whose very birth he has made a reproach to them. Ὁ γὰρ ἐν γάμῳ παρορῶν τὸ καλόν, οὐ τέκνων ἕνεκα δηλὸς ἐστὶν ἀλλ' ἡδονῆς ἀγομενος γυναικα· τὸν τε μισθὸν ἀπέχει, καὶ παρῥησίαν αὐτῷ πρὸς τοὺς γενομένους οὐκ ἀπολέλοιπεν, οἷς αὐτὸ τὸ γενέσθαι πεποιήκεν ὄνειδος. Where the reader may observe a tone of high morality, and sound political wisdom: for it is the duty of every State to encourage honorable marriage: the neglect of it afterwards led to the ruin of Greece. Nothing can be more absurd, or more *αισχρὸν*, than Alford's note. He supposed γάμῳ there to mean *marriage*: whereas it there means no marriage at all: he has entirely suppressed the meaning there of *μισθὸν ἀπέχει*: and he has made Plutarch speak in such a way as to cast a slur not upon illicit intercourse, but upon honorable marriage: which is exactly the reverse of what Plutarch intended. What Solon meant to say, was, that a man who keeps a woman, shall have his woman and nothing more: τὸν μισθὸν ἀπέχει.

6. ἀποδώσει σοι ἐν τῷ φανερῷ] i. e. before men, and in this life. God will give his Holy Spirit in answer to prayer; and the recipient will be known by his fruits. Mat. vii. 20. 1 John iii. 10. 1 Tim. iv. 15.

11. τὸν ἄγρον ἡμῶν τὸν ἐπιούσιον] There is no doubt about the meaning of these words. Jesus tells us to look up to God as the giver of all good, and to ask him for every thing that is necessary for us. But it is not so easy to say with certainty what is the etymology of the word *ἐπιούσιος*, which first appears in N. T. Some derive it from *ἐπὶ* and *οὐσία*: but this would be contrary to analogy; for the Greeks said *ἔπεισσι*, *ἐπάν*, *ἐπούσα*, and therefore would have said *ἐπουσία*, not *ἐπιουσία*. It is true that *ἐπὶ* did not always lose its vowel in composition; e. g. *ἐπιήρπας*, *ἐπιεικὴς*, *ἐπίρκος*: but then it must be remembered that *ἐπὶ* *did* lose its vowel in composition with *εἰμὶ*: e. g.

καὶ τῇ κόγῃ τῇ πάνυ σεμνῶς τοῖς σημείοισιν ἐπούση. Ar. Vesp. 585.

So that, according to analogy, as *περιουσία* was derived from *παιούσα*, so *ἐπιούσιος* ought to be derived from *ἐπούσα*. And

some have so derived it : and they interpret ἐπιούσιον ἄρτον to mean *the bread of to-morrow*, or *of each succeeding day*. Nor is there any objection to this interpretation : for we may well ask of God to-day to give us the bread of to-morrow : none wishes to live from hand to mouth, and to lie down at night without some provision for the morrow. We are indeed told, *v.* 34, μὴ μεριμνᾶν εἰς τὴν αὔριον but we are also told, 1 Pet. v. 7, to cast all our μερίμναν upon God, for it is He who provides for us. But there does seem to be this objection to the latter derivation, that it necessarily presupposes the existence of such a word as *ἰουσία*, whereas no such word is found in Greek, nor any compound nor derivative from it. But the compound derivatives from *οὐσία* are numerous : *e.g.* ἀπουσία, παρουσία, συνουσία, &c. So that upon the whole it seems easier to derive ἐπιούσιος from οὐσία : the formation of the word is indeed irregular, but it is impossible to hold that to be an unanswerable objection.

13. ἀπὸ τοῦ πονηροῦ] *i.e.* the devil. So John xvii. 15, ἔρω τῷ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. John evidently alludes to the same expression, when he says that the Son of God shewed himself ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. 1 John iii. 8. The words which follow in the common editions, constituting what is commonly called the *doxology*, are wanting in the most antient MSS. and seem to have been unknown to the early fathers. They are rejected by modern critics. In fact they are a most clumsy interpolation, and afford a striking instance of the folly of a set of men who call themselves *The Church*, when they put their own comments in juxtaposition with the words of Jesus Christ.

16. ἀφανίζουσι τὰ πρόσωπα] The author of Etym. M. here cited at second hand by *Alford*, and eagerly gulped down by him, tells us, *v.* ἀφανίσαι. Οἱ πάλαι οὐχὶ τὸ μολῦναι, ὡς νῦν, ἀλλὰ τὸ τελῶς ἀφανῆ ποιῆσαι. But that is a mistake : for the usage of ἀφανίζειν in the sense which it has here, was an antient usage : *e.g.*

τὰς πατρικὰς ἀρετὰς μὴ ἀφανίζειν. Thucyd. vii. 69.
ἐπετρίβετο τυπτόμενος πολλὰς, ὡς τὰς Μούσας ἀφανίζων.

Ar. Nub. 972.

i.e. dishonouring the Muses. Thus *Alford* ἀφανίζει τὸν λόγον τοῦ Θεοῦ, and deserves πολλὰς.

19. σῆς καὶ βρῶσις ἀφανίζει] *βρῶσις* here and elsewhere is not said of *rust*, but of worms, moths, and other insects, which feed on clothes, books, &c. in store : James v. 2. τὰ ἱμάτια ὑμῶν σπηρόβρωτα γίγνετε, which seems to be an allusion to these words of Jesus.

ἀλλ' ἡ τριχόβρωτος τοὺς λόφους μου κατέφαγον. Ar. Ach. 1111.

γενόμενος σκωληκόβρωτος ἐξέψυξεν. Acts xii. 23.

Blattarum ac tinearum *epulae*. Hor. Sat. ii. 3. 113.

25. *μὴ μεριμνᾶτε*] The use of this word here, indicates a thorough knowledge of the Greek language: *μεριμνᾶν* means *to think deeply and abstractly*, and is said of the speculations of philosophers: *e. g.*

μεριμνοφροντισταὶ καλοὶ τε καὶ κακοί. Ar. Nub. 101.

γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμναις. *ib.* 1404.]

ὅς τὰ μὲν ἀφανῆ μεριμνᾷ, τὰ δὲ χαμᾶθεν ἐσθίει.

Id. cited Pors. Advers. p. 75, Meineke Com. Frag. 1. p. 1190.

Therefore man is told *μὴ μεριμνᾶν*, i. e. *not to devote all the energies of his mind* to the matters of this life. A man may, and in fact must, take some thought for the wants of his natural life: but he is told not to think too much about it. Luke xii. 29, instead of *μὴ μεριμνᾶτε*, says *μὴ μετεωρίζεθε*: which is an equivalent expression. Thus the *μεριμνοφροντισταὶ* of Nub. 101, are afterwards, v. 360, called *μετεωροσοφισταί*.

οὐ γὰρ ἂν ἄλλῃ γ' ὑπακούσαιμεν τῶν νῦν μετεωροσοφιστῶν.

And Eupolis, cited Pors. Advers. 75, says of Protagoras,]

ὅς ἀλαζονεύεται μὲν ἀλιτήριος

περὶ τῶν μετεώρων, τὰ δὲ χαμᾶθεν ἐσθίει.

Where the reader may observe a remarkable resemblance to the line of Aristophanes, *ὅς τὰ μὲν ἀφανῆ μεριμνᾷ, &c.*

27. *προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα*] These words are rightly rendered in E. V. no man can add to his stature, nor take away from it. But it appears from Alford's note here, that Theophylact and others have supposed *ἡλικίαν* here to mean not *stature*, but *age*: a most extraordinary interpretation: for if *ἡλικίαν* here means *age*, what is the precise meaning of *πῆχυν*; Besides, the proposition would not be true: for as long as a man lives, he is adding to his age: and the duration of life may be extended by care and proper treatment; or shortened by folly and neglect. The passages cited by Alford from Mimmermus, &c. have no application: Jesus was here speaking *τοῖς ὄχλοις* and his words must be understood in their *natural* sense, if they may; and not in a *poetical* sense. *Ἡλικία* is said in N. T. of *stature*: *τῇ ἡλικίᾳ μικρὸς ἦν.* Luke xix. 3. And *πῆχυς* as a measure of stature, has a definite meaning, and is most appropriate. *Ἄνδρες μεγάλοι καὶ τετραπῆχες* Ar. Vesp. 553, which is not a *poetical* expression, but one of common life.

29. *ὡς ἐν τοῦτων*] The colours of nature are far more beautiful than anything that art can produce. But in order to understand fully this comparison, it is worth while to examine with the microscope a small insect, or leaf, or flower, and a piece of silk or muslin of the same size: it will then be seen how exquisitely regular, accurate, and beautiful, is the formation of the smallest work of God: while the work of man, when subjected to the same test,

presents a confused mass of hideous irregularities and deformities.

34. *εἰς τὴν αὐριον*] *i. e.* do not extend your anxieties *into* what is yet future and distant.

— *μεριμνήσει αὐτῆς*] This is an excellent reading of Tischendorf and Wordsworth: the common reading is *μ. τὰ αὐτῆς*. But if *τὰ* be omitted, the contrast between *εἰς τὴν αὐριον* and *αὐτῆς* is more strongly exhibited: and *τὰ* seems to be unnecessary. Thus

σοῦ δ' οὐ φροντιῶ. Ar. Nub. 125.

οὐ φροντίζων τῶν ἰδιωτῶν οὐδενός, εἴ σοι χαριόμην. Id. Eq. 776.

τῶν οὐτι μεταπίπομ' οὐτ' ἀλεγίζω. M. 238.

VII. 3. *τί δὲ βλέπεis*] This is said in continuation of the preceding, and must not be separated from it. Jesus here addresses himself to a subject with which his hearers were familiar. The readiness of man to overlook his own faults, and to censure his neighbours, had been observed by the writers of antiquity: *e. g.*

ἀγαθοὶ δὲ τὸ κακὸν ἐσμέν ἐφ' ἑτέρων ἰδεῖν.

αὐτοὶ δ' ὅταν ποιῶμεν, οὐ γινώσκουμεν. Sosicrates Stob. p. 346.

οὐδεὶς ἐφ' αὐτοῦ τὰ κακὰ συννορᾷ, Πάμφιλε,

σαφῶς· ἑτέρου δ' ἀσχημονοῦντος, ὀψεται. Menander *ib.* p. 347.

τί τὰλλότρινον, ἀνθρώπε βασκανώτατε,

κακὸν ὀξύνδερκεις, τὸ δ' ἴδιον παραβλέπεis;

Com. Incert. Plut. T. 2. p. 469. B.

Jesus here warns his hearers of the danger of this error: a readiness to censure the faults of others, will certainly lead us to overlook our own faults of much greater magnitude. But although the wisdom of this precept is universally admitted as a speculative truth, it is not commonly acted upon by modern Churchmen, when they speak or write of their own *Church*. They can see the errors of other sects, but they cannot or will not see anything erroneous in the Articles, the Liturgy, or the Formularies, of *The Holy Catholic Church*. On the contrary, they look upon their own *Church* as incapable of error: attributing to *man* a character which belongs to none but *JEHOVAH*. Nothing can be more absurd: no Church is free from error: and if *The Holy Catholic Church* wishes to become wise, her object will be gained not by assuming a character of infallibility, but by humbling herself before *JEHOVAH*. James iv. 10. Rev. iii. 17.

6. *μὴ δῶτε*] Dogs and swine were regarded as unclean animals by the Jews, and are frequently mentioned as such in Scripture. The meaning of this precept seems to be, that religious advice ought not to be thrown away upon those whose unholy life renders them utterly unfit to receive it.

7. *αἰτεῖτε καὶ δοθήσεται*] Nothing can be larger, or more free and unrestricted, than this promise. There is no restraint upon

JEHOVAH to give his Holy Spirit to man: and no particular *Church* is necessary for that purpose: but those who seek God, within or without the *Church*, will find him.

13. ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν] ἀπώλεια and γέννα are equivalent and convertible expressions in N. T. Thus instead of υἱὸν γέννης, Mat. xxiii. 15, we find υἱὸς τῆς ἀπώλειας, John xvii. 12, and 2 Thess. ii. 3. And in Mat. x. 28, we find both words joined together, ἀπολέσαι ἐν γέννῃ. So in 1 Tim. vi. 9, we find εἰς ὄλεθρον καὶ ἀπώλειαν, which seems to shew that ἀπώλεια is not the same as ὄλεθρος, but something more. So too John says, εἰς ἀπώλειαν ὑπάγει. Rev. xvii. 8, and 11.

15. τῶν ψευδοπροφητῶν] i. e. a corrupt and dishonest Clergy and Priesthood: of whom the Church of Rome is full, and there are not a few in the Reformed Church of England. Προφήτης means not merely a *prophet*, in the common acceptation of the word, but also a *teacher and professor of religion*. It is a most important caution, and often addressed by Jesus to his disciples, to be on our guard against dishonest *Priests*. All this however is well understood, and acted upon, by the Government and people of free and happy England.

21. ἐπὶ τὴν πέτραν] i. e. on Jesus Christ himself. The rock in the wilderness, Exod. xvii. 6, is symbolical of Jesus Christ, 1 Cor. x. 4: as also the water which issued out of the rock, is symbolical of God's Holy Spirit. Hence it is called by Paul the *spiritual rock*.

27. ἡ βροχή] This word occurs in two places only of N. T. viz. here, and in v. 25. In other places ὑετός is used for natural rain, e. g. Acts xiv. 17, and xxviii. 2. Why then is βροχή used here? The reason seems to be that in other places where ὑετός is used *figuratively*, it is always in a *good* sense, symbolical of the Holy Spirit: e. g. Heb. vi. 7. James v. 18. Rev. xi. 6. But the rain of this parable comes not to fertilize the land, but to create a flood, and wash away the house. The writers of N. T. do not use the verb ὑεῖν at all, but use βρέχειν in every sense, good, bad, and indifferent: e. g. Rev. xi. 6. Luke xvii. 29. Mat. v. 45. This use of βρέχειν is censured by Phrynichus, p. 291: but the soundness of the criticism may be doubted: for the word is used by Aristophanes in such a way as seems to shew that it was commonly said of rain:

μήπω, μήπωγε πρὶν ἂν τοῦτ' ἐτύξωμαι, μὴ καταβρεχθῶ. Nub. 267.

— ἔπεσε· καὶ ἦν ἡ πῶσις αὐτῆς μεγάλη] These words bear a remarkable resemblance to Rev. xiv. 8, and xviii. 2, ἔπεσεν, ἔπεσε βαβυλὼν ἡ μεγάλη. Which seems to shew that they refer to the same event; and that these Parables are not merely hypothetical cases of individual men, but a distinct prophecy of what will happen in the fulfilment of time, to two classes of men, symbolized under the descriptions of ἀνὴρ φρόνιμος, and ἀνὴρ

μωρός. The same distinctive epithets, *φρόνιμοι* and *μωροί*, and the same word *ομοιωθήσεται*, indicating prophecy, are used in the Parable of the ten bridesmaids, c. xxv. 1, 2: *πέντε φρόνιμοι καὶ πέντε μωροί*. And *ἄνθρωπος μωρός* is an expression of the same import as *ἄνθρωπος τῆς ἀμαρτίας*, 2 Thess. ii. 3. So that all these descriptions may refer to the same event, and seem to foreshew that a signal judgment will overtake some class of men, here symbolized under the description of *ἄνθρωπος μωρός*. But who can that be? Let us look to ourselves. Luke xvii. 3. There is a great difference between those who call themselves *The Holy Catholic Church*, and those who silently and secretly worship God in spirit and in truth. Nor can there be any greater *μωρία*, than for a *Church*, or class of men, to think of themselves that they are infallible, or that the *Authority of the Church* is binding upon the minds of men. There is no foundation in Scripture for such a position. In fact, *The Authority of the Church* is no authority at all: *The Church* is liable to error, just like any other corporate body, or class of men: and none are more certain to err, than those who think themselves incapable of error. 1 Cor. iii. 18, 9.

29. οὐχ ὡς οἱ γραμματεῖς] These *γραμματεῖς* were the Jewish Clergy, or Teachers of the people: so that the whole expression means, *He taught them powerfully, and not as the Clergy taught*. The same word *ἐξουσία* is used by Luke, iv. 32: *ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ* i.e. his speech was powerful. The people had been accustomed to hear long and tiresome sermons without an atom of religion, or grace, or comfort: they were therefore astonished at the words of Jesus: his discourse was not long, but his words were full of wisdom, and grace, and truth. In the services of the Reformed Church of England, this discourse of Jesus is divided into three morning lessons; although the whole might easily be read over in less than half an hour: but the *sermon* which follows, is never kept within the compass of ten minutes, and is often allowed to exceed half an hour: with what benefit to the people, it is difficult to imagine. And here it may be observed, that although *γραμματεῖς* in N. T. designates the Jewish Clergy of that day, the same description by no means applies to the Clergy of the present day: the knowledge of *γράμματα* is not confined to them: it is true that some of them are *γραμματεῖς*: but others, and a good many of them, are *ἀγράμματοι*.

VIII 2. λεπρός] This abominable disease is happily unknown in England: but it was common among the antient Jews, Luke iv. 27: highly infectious, so that the leper was required to dwell in a several house, 2 Chron. xxvi. 21: and hereditary, 2 Kings v. 27. But the healing of a leper was a very rare thing, Luke iv. 27, and commonly supposed to be beyond the skill of man, 2 Kings v. 7. These considerations will enable us to appreciate

the noble miracle here recorded ; which however was only one of many that Jesus wrought.

3. ἐκτείνας τὴν χεῖρα] A remarkable expression, indicative of the Majesty of JEHOVAH: who is said to work with a mighty hand and with an *outstretched arm*, Deut. xxvi. 8, &c. And the narrative goes on to state that Jesus touched him, ἥψατο αὐτοῦ· thereby shewing that those who humbly seek JEHOVAH will find him, and He will enter into communion with them: and no *Church*, nor Minister, nor Priest, nor Bishop, is necessary for that purpose. An earthly Sovereign is approached only through his Ministers: not so JEHOVAH. He is always more ready to hear, than we to pray.

6. ὁ παῖς μου] The παῖς here mentioned, is called by Luke, vii. 2, 3, &c. δούλος· a more precise expression, but not inconsistent with Matthew. For in antient Greek the slave was commonly called παῖς· e.g.

ὁ παῖς, ἀκολούθει δέῃρῳ τὰ σκευὴ φέρων. Ar. Ran. 521.

Epicrates Athen. 262 D. τί γὰρ

ἔχθιον, ἢ Παῖ, Παῖ, καλεῖσθαι παρὰ πότον ;

8. μόνον εἰπὲ λόγῳ] i.e. *give the word of command*. This speech of the centurion is very remarkable. It carries internal evidence of the truth of the whole narrative. The centurion evidently spoke and thought as a military officer. Obedience is the first duty of a soldier. The word of command must be instantly obeyed. All this was fully understood by the centurion, and therefore he suggested that Jesus should simply *give the order*, and the lad would be healed. But what is more remarkable, this anecdote shews that among the unbelieving Jews, there were strangers and Gentiles who read the Scriptures, and recognised JEHOVAH when he shewed himself in flesh. And so it has always been. The wickedest of men have been found among those who call themselves the *Holy Catholic Church*; while the worshipper of JEHOVAH has been a stranger and unknown. 1 Kings xix. 18.

12. τὸ σκότος τὸ ἐξώτερον] But what is this darkness, and what does the whole expression mean? It seems to be a prophecy which would be fulfilled on earth. "The sons of the kingdom," i.e. the Jews, "will be cast out," i.e. out of the kingdom, "into the darkness outside;" but what is that darkness? Why, the hiding of the face of God: Isa. lix. 2. Ezek. xxxix. 23: a prophecy which was then rolling over their heads, and fast approaching to fulfilment: Yet forty days, and Jerusalem would be overthrown: Jon. iii. 4. Then the kingdom of heaven would be taken away from the Jews, and given to a nation who would yield the fruits thereof: c. xxi. 43. This dreadful prophecy is still in full operation: the Jews are in

the outer darkness, *i.e.* out of communion with God: and the bitter miseries which have fallen upon them, may be read in the figurative expression, *the weeping and the gnashing of the teeth*. Let us look to ourselves.

14. βεβλημένην καὶ πυρέσσουσαν] *i.e.* lying prostrate and utterly helpless in a paroxysm of fever. But when Jesus touched her hand, *v.* 15, she *awoke*, ἡγέρθη· not out of sleep, but from a state of *coma*, and helpless weakness, into health and full activity. The same word is used by Homer describing Hector *awaking* from a swoon:

νέον δ' ἔσαγείρατο θυμὸν,
ἀμφὶ ἑ γιγνώσκων ἐτάρους· ἀτὰρ ἄσθμα καὶ ἰδρὼς
παύει, ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο. Ο. 240.

The like is expressed by the word *ζωγρεῖν*, of Sarpedon:

τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυντ' ἀχλὺς·
αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοίῃ Βορέας
ζῶγρει ἐπιπνέουσα κυκῶς κεκαφητότα θυμόν. Ε. 696.

17. αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε] There is no difficulty in this expression, and the language is most appropriate. Αὐτὸς ἔλαβε, *i.e.* he took away from us: like *καποδορὰς ὄχλου λαβών* Ar. Ran. 468. Equally appropriate is the following expression, καὶ τὰς νόσους ἐβάστασε· for *βαστάζειν* is said of those who carry heavy burthens: *e.g.*

λαὸν βαστάζοντα πελώριον ἀμφοτέρησιν. λ'. 593.

And so in N. T. φόρτια δυσβάστακτα· c. xxiii. 4, and Luke xi. 46. Jesus came to deliver mankind from the burthen of their sins: which is symbolized by his healing the sick: the words of Isaiah apply to the symbolical action, and also to the thing symbolized. The Jewish clergy laid heavy burthens *on* mankind: and the like has been done by those who call themselves the *Holy Catholic Church*: Jesus took *off* the burthen which man had put *on*.

18. ἐκέλευσεν ἀπελθεῖν] *i.e.* to his disciples, in order that himself, with them, might escape from the crowd of people.

20. ὁ υἱὸς τοῦ ἀνθρώπου] *i.e.* ὁ ἄνθρωπος· So Homer commonly says υἱὲς Ἀχαιῶν, meaning Ἀχαιοί. Jesus commonly speaks of himself by his humblest appellation: thereby affording a remarkable contrast to the pompous titles of the Bishops and other Dignitaries of the *Holy Catholic Church*. The object of this anecdote, *vv.* 19, 20, seems to be to place on record the very humble fortunes of Jesus during his natural life.

22. ἀφ' ἐς τοῦς νεκρούς] But what is the meaning of this precept? for the dead must be buried, and this office must be performed by the survivors. Therefore it may often be the business of the son to bury his father. But that is not a duty

of so great importance that it must be performed at the expense of every other duty: nor is it at all a duty to the dead, but only to the living. If others were left to perform that duty, the disciple would better remain where he was. But the ancients attached a superstitious importance to the rite of sepulture, which they supposed to be a duty to the dead: and this precept seems to be directed against that superstition.

23. *εἰς τὸ πλοῖον*] But what ship? Apparently that of Simon and Andrew, or perhaps of John and James, who all followed their occupation of fishermen on the lake, until after the death of Jesus; John xxi. 3: where the same expression, *τὸ πλοῖον*, is used. But why did he go on board? It would seem from what follows here, that his only object was to cross the lake: but this would not agree with Mark, who says, iv. 1, that he went on board the ship, delivered the parable of the sower, &c., and then *on the evening of the same day*, v. 35, sailed across the lake. Here then would at first sight appear to be some inconsistency: but in fact there is none. Matthew seems to have been present when the seven parables of c. xiii. were delivered; and he has related them all *in extenso*, c. xiii. 3—50. But he mentions that all those parables were delivered from the ship, c. xiii. 2: and that Jesus afterwards departed, v. 53, and came to his own country, v. 54, which agrees with c. ix. 1. The visit to the Gadarenes is omitted in c. xiii. because it had been mentioned before. And the discourse seems to have been omitted in c. viii. in order that its length might not intersect the narrative there. But Matthew has added one note of time, which is very remarkable. He says, xii. 38—41, that the Pharisees asked Jesus for a sign, and that he gave to them the sign of the prophet Jonah: and then he adds, xiii. 1, 2, that *on the same day* he went on board the ship, and delivered the parable of the sower, and others: whereas Mark says that after delivering the parable of the sower, *on the evening of the same day* he sailed across the lake, c. iv. Both accounts are true, and consistent with each other: from which it follows that the passage across the lake, related in Mat. viii. and Mark iv., took place *on the same day* on which he had given the sign of the prophet Jonah. The finger of God may be seen in this disposition of events.

24. *σεισμός μέγας*] So Soph. Antig. 163.

πολλὰ σάλω σείσαντες ὄρθωσαν πάλιν

λαῖλαψ is a *squall of wind*: *σεισμός* an *agitation of the water*. Here was a *sign* of the prophet Jonah, who said, "for my sake this tempest is upon you." Jon. i. 4, and 12.

— *καλύπτεσθαι ὑπὸ τῶν κυμάτων*] A most graphic expression. The ship, lying in the trough of a heavy sea, was *hidden* by the waves: exactly what is described by Alcaeus, cited Gaisf. Hephaest. p. 336.

τὸ μὲν γὰρ ἔνθεν κύμα κυλίνδεται,
τὸ δ' ἔνθεν· ἄμμες δ' ἂν τὸ μέσσον
ναὶ φορήμεθα σὺν μελαίνα
χειμῶνι μοχθεῦντες μεγάλῳ·

— αὐτὸς δὲ ἐκάθευδε] Here was another *sign* of the prophet Jonah, who slept soundly during the storm: Jon. i. 5. But the sleep of Jesus was evidently the heavy sleep of fatigue, after the labours of a busy day. Thus the fulfilment of prophecy is brought about in the natural sequence of events.

26. τί δειλοί ἐστε] As we should say, *What's the matter?* the words of a man suddenly roused from sleep: after which follows, τότε ἐγερθεῖς: i. e. *fully* awake.

— ἐπέριμψε τοῖς ἀνέμοις] Here was another *sign* of the prophet Jonah. Jesus like Jonah, stilled the tempest: but by his own word of command, and not by throwing himself overboard like Jonah. But here was the *saving* sign of the prophet Jonah: for he had told the seamen to throw him overboard, in order that the ship might be saved, Jon. i. 12: thereby foreshewing Jesus, who laid down his life to save mankind. Salvation is of ΙΕΗΟΥΑΝ: Jon. ii. 9. The ship is a type of the World. One man was to die for the people. John xi. 51.

27. οἱ ἄνθρωποι] i. e. the disciples; some of whom were used to handle a ship on the lake of Gennesareth. It does not appear that any other men were on board, except Jesus and his disciples. Mark iv. 34. Luke viii. 22.

28. τῶν Γαδαρηνῶν] This is the reading of Tischendorf, and it has this material recommendation, that it agrees with the collateral narratives of Mark v. 1, and Luke viii. 26, who not only give the name of Gadara, but also describe its situation in such a way that it answers exactly to what is said by Matthew here. Jesus is last mentioned by Matthew, iv. 13, to have been dwelling at Capernaum, which lay on the N.W. shore of the lake: and he seems to have taken ship there, and to have sailed across the lake to Gadara, which lay at the S.E. extremity. This seems to have been the same Gadara which is mentioned by Josephus, Bell. Jud. IV. vii. 3, as the metropolis of Peraia: but which must not be confounded with another Gadara said to have been destroyed by Vespasian, *ibid.* III. vii. 1, and which seems to have been in Galilee.

— δαιμονιζόμενοι] i. e. *madmen*, who in this instance appear to have been very violent. Thus in Mark v. 15, δαιμονιζόμενον is opposed to σωφρονοῦντα, i. e. *madness* to *sound mind*. The Son of God shewed himself on earth in order to destroy the works of the devil, 1 John iii. 8. But although God has never left himself without a witness, Acts xiv. 17, it is a sad truth that neither has the devil. Demoniacal possession of man and beast has never ceased upon earth. All sickness is in the language of Scripture

represented to be a visitation of Satan ; *e.g.* Job ii. 6, 7 ; Luke xiii. 11, 16 : but madmen in particular are said *δαμονιζεσθαι*.

32. ἀπέθανον] *i.e.* by a violent death : *θανεῖν* is commonly said of those who were killed in battle : *e.g.*

οἱ θάνον ἐν πεδίῳ Κικόνων ὑπο δρωθέντες. *l.* 66.

ὑπὸ Μυρκινίου πέλταστος ἀποδύσκει. Thucyd. v. 10. Μίνδαρος μαχόμενος ἀπέθανε. Xenoph. Hellen. i. p. 252. Ed. Steph.

34. παρεκάλεσαν ὅπως μεταβῇ] This expression is like μέμνησ' ὅπως Εὐ μοι στομώσεις αὐτόν. Ar. Nub. 1107. Μεταβῇ is most appropriate here : it means to cross *the lake*, and the Gadarenes seem to have pointed to *the ship* which brought him.

IX. 1. τὸ πλοῖον] *i.e.* the same ship as in viii. 23. The article is sometimes omitted in N. T. but is never redundant.

5. τί ἐστὶν εὐκοπώτερον] It is as easy to say one thing, as to say another : but there is a great difference between saying a thing, and doing it. The Clerks had doubted the power of Jesus to declare forgiveness of sins : therefore he now proceeds to give a *sign* of his power, by working before their eyes a miracle which could not be doubted : an instantaneous cure of paralysis by mere word of command.

6. ἵνα δὲ εἰδῆτε] These words were written for our instruction, and are worthy of all attention : but they are wholly disregarded in the theory and practice of the Holy Catholic Church. Jesus upon earth, had power to forgive sins : but no one else had that power. After he was glorified, John xx. 23, he conferred that power upon some of his disciples : but he did not give to them the power of delegating that power, nor of transferring it to others. But according to the doctrine of the Holy Catholic Church, the power of forgiving sins is a mere matter of course ; a power which every Bishop confers upon every Priest at his Ordination. The present passage in Matthew contains a solemn protest against that monstrous abuse of the Holy Catholic Church. Under the Jewish dispensation, the Prophet who was commissioned by God to perform an *invisible* miracle, *e.g.* to foretel an event in the distant future, was enabled to give a *sign* of his mission by working a *visible* miracle before the eyes of his hearers. Numerous instances of this are recorded in V. T. of Moses and others. The principle was well understood by the Clerks and Pharisees, and was recognised by Jesus. They asked him for a *sign*, and he gave it. In this instance, Jesus had declared forgiveness to the sinner : a noble miracle, and true, but *invisible* : and then he wrought a *visible* miracle, *in order that we may be assured* of his power to work the *invisible* miracle. By this we know that where the power is wanting to work a *visible* miracle, there also is no power to work an *invisible* miracle. For instance, the modern Priest has no power to forgive sins, nor to absolve the sinner : but if he has that power, let him give a *sign*

of it: let him heal a cripple, in order that we may be assured of his power to absolve the sinner. If the Priest cannot give a *visible* sign of his power, then we may be quite sure that he has no power to work the *invisible* miracle. So again, if the Bishop really has the power to confer God's Holy Spirit on the Priest, let him give a *sign* of his power by rebuking the wind, or by calling down rain from heaven: but if the Bishop cannot give the *sign*, then we may know that neither has he the power to confer God's Holy Spirit upon man. The modern Bishop has a great deal to answer for, in the language which he uses at the *Ordering of Priests*.

7. ἐγερθεῖς] i.e. waking up out of the torpor of paralysis.

9. τὸ τελώνιον] i.e. Office for collecting and receiving the public revenue, τὰ τέλη. Ar. Vesp. 658.

— Ματθαῖον] He seems to be the same with the *Levi* of Luke v. 27: and of Mark ii. 14, who however adds τὸν τοῦ Ἀλφαίου a note of identity which is not found elsewhere: from which it would seem that Matthew was brother to James the son of Alphaee: and this agrees with Matthew x. 3, where he places himself next before that James; in order that himself and his brother might stand together, like Simon and Andrew, James and John. But in Mark iii. 18, Luke vi. 15, *Thomas* is interposed between *Matthew* and *James*: nevertheless it will be observed that in every list, *Thomas* is inseparable from *Matthew*: the only difference is that in Matthew's Gospel they stand in this order, *Thomas, Matthew, James*: whereas in Mark and Luke the order is, *Matthew, Thomas, James*: therefore, as *Matthew* and *James* appear from Mark to have been brothers, it may be inferred that *Thomas* was brother to both of them: and perhaps *twin* brother to *Matthew*: for the names of *Thomas* and Δίδυμος seem to shew that he was one of *twins*. And this hypothesis will account for the fact of Matthew placing his own name after *Thomas*, in order to give the lowest place to himself: whereas Mark and Luke put *Matthew* before *Thomas*. Moreover it may be observed that in every list of the disciples, the name of the father Alphaee is given to *James* alone: the reason of which seems to be that the name of *Matthew*, and apparently that of *Thomas* also, were not the names by which they were formerly known, but were assumed by them after their calling to be disciples. Thus Mark says, *Levi son of Alphaee*, ii. 14: but he does not say *Matthew son of Alphaee*, because no one was known by that description.

10. ἀνακειμένον] i.e. *lying up*, which exactly describes what the Roman usage was: they did not *sit down* to supper, as we do, but *lay up* on couches which supported the legs and feet, while the upper half of the body was raised by cushions and pillows.

— ἐν τῇ οἰκίᾳ] i.e. of Matthew, as appears from Luke, v. 29, who gives some details of this entertainment, which are modestly omitted by Matthew. But the like modesty and humility in-

duces Matthew to mention that many publicans *and sinners* came to his entertainment, and that he thereby incurred the censure of the Pharisees.

11. The Pharisees do not appear to have been present at Matthew's entertainment, but to have spoken these words afterwards: they could not have censured Jesus for eating with publicans, if themselves had been sitting at the same table.

15. *οἱ υἱοὶ τοῦ νυμφῶνος*] *i.e.* the guests who are invited to the wedding: the expression is like *sons of oil*, Zech. iv. 14; *sons of thunder*, Mark iii. 17; *sons of strength*, 2 Kings ii. 16, &c. Jesus is the bridegroom: and while he remained upon earth with his disciples, his presence would comfort them: but after his departure their severer trials would begin. But it may be observed that in this and other passages, *e.g.* Mat. xxv. 1—13, all mention of the *bride* is, with remarkable delicacy, omitted. Who then is she? Apparently the Jewish people, who are said to have been married unto *ΙΕΗΟΥΑΗ*, Jerem. iii. 14, but who were now about to be divorced for their adulteries, Ezek. xxxix. 21, and to continue in a state of separation, until the times of the Gentiles are fulfilled. Luke xxi. 24.

18. *ἀρχὼν εἰσελθόν*] This is the reading of divers MSS. and is adopted by Tischendorf and Wordsworth: and *εἰσελθόν* seems much easier than *εἰς ἔλθόν* besides which, it agrees with v. 28, *ἐλθόντι εἰς τὴν οἰκίαν* *i.e.* the same house from which Jesus had gone out, v. 19. But there is nothing in the context to shew that this was the house of *Matthew*.

— *ἐτελεύτησε*] But in v. 24 Jesus himself says, *οὐκ ἀπέθανεν, ἀλλὰ καθεύδει*. Both assertions are true: the only difference is in the person of the speaker. The maiden was in fact dead, beyond the power of man to resuscitate suspended animation: but Jesus was able to awaken her from the sleep of death. Others were in like manner awakened by Jesus. But we must not liken their restoration to the resurrection of Jesus Christ: their life was recalled into a *natural* body, which was still subject to death: Jesus awoke with a *spiritual* body, over which death had no more dominion.

36. *ἐσπλαγγνίσθη*] The use of this word is said by Wordsworth to be peculiar to N.T. But the usage indicates a thorough knowledge of Greek: for in the best Greek authors, the *σπλάγγνα* are commonly mentioned as the seat of any strong emotion; *e.g.* *ἐπνιγόμεν τὰ σπλάγγνα*. Ar. Nub. 1036. *καὶ μὲν τὰ σπλάγγνα ἀγανακτεῖ*. Id. Ran. 1006. *σπλάγγνα θερμῆς κόφ.* *ibid.* 844. But in N.T. the *σπλάγγνα* are the seat of mercy and pity.

38. *ὅπως ἐκβῶν*] *i.e.* *send out*: so v. 25, *ἐξεβλήθη*, *had sent themselves out*, *i.e.* *had gone out*. Eurip. El. 96. *ὦ' ἐκβάλω ποδὶ ἄλλην ἐπ' αὐαν*.

X. 2. *ἀποστόλων*] *i.e.* *missionaries*, sent abroad to publish the New Covenant of *ΙΕΗΟΥΑΗ*. There is no inherent dignity or

mystery in the word ἀπόστολος: it is an old Greek word, and is here used, as it had been used before, to denote a *missionary* or *commissioner*, who goes away to do the business of him who sends him. Thus Herodotus, i. 21, tells us that Ἀλυσίας ἐπέμπε κήρυκα ἐς Μίλητον: and then adds, ὁ μὲν δὲ ἀπόστολος ἐς Μίλητον ἦν: and again, ὡς ἂν δὴ ὁ κήρυξ ὁ Σαρδηνός, &c., using the words ἀπόστολος and κήρυξ as equivalent. Just so here: the ἀπόστολοι of v. 2 are told in v. 7, κηρύσσειν.

2. πρῶτος Σίμων] But what do these words mean? Apparently they allude to the order of calling: Peter is said by Matthew, iv. 18, to have been first called: if so, he would have a sort of precedence among the disciples, as first on the list: like the precedence of seniority in modern professions. The name of his father appears to have been John, or Jonah. Mat. xvi. 17, John xxi. 15.

— Ἰάκωβος ὁ τοῦ Ζεβεδαίου] In Matthew's narrative, James and John appear next in order of calling, after Simon and Andrew, c. iv. 21: and this agrees with Luke v. 1—11, who adds that James and John were *partners* with Simon. And there was another reason why James and John might be placed high upon the list: for they were first cousins to Jesus, being sons of Salome who was sister to Mary the mother of Jesus. Thus ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, Mat. xxvii. 56, is called by Mark, xv. 40, Σαλώμη, and by John, xix. 25, ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, i. e. of Jesus. All the other disciples of this list appear to have been strangers in blood to Jesus.

3. Φίλιππος καὶ Βαρθολομαῖος] These were perhaps the next in order of calling, after the first four: as seems to be intimated by John, i. 44—52. But if so, *Nathanael* is the same as *Bartholomew*; which is the opinion of many, and which is most probable. John alone names *Nathanael*, and never names *Bartholomew*: the other Evangelists all name *Bartholomew*, and never name *Nathanael*.

— Θωμᾶς] i. e. *twin*: and he seems to have been twin brother to *Matthew*. *Thomas* is only once named by each of the three, Matthew, Mark, and Luke: and in every instance his name is coupled with *Matthew*. But by John he is named eight times: and in three places his Hebrew name of *Thomas* is explained by διδυμος, i. e. *twin*.

— Ἰάκωβος ὁ τοῦ Ἀλφαίου] Very little is known of this Apostle. The expression *James son of Alphaee*, occurs only once in each of the three, Matthew, Mark and Luke, and once in Acts: but *Alphaee* is named in one other place, Mark ii. 14, as father of *Levi*, i. e. of *Matthew*; so that this James appears to have been brother to *Matthew*. One thing however is certain about this James, that he was not the author of the Epistle which bears the name of James: who was the eldest son of Joseph and Mary.

3. *Λεββαῖος*] The common reading adds *ὁ ἐπικληθεὶς Θαδδαῖος*, but these words are rejected by Tischendorf, apparently with good reason: they have every appearance of a gloss, or marginal note, which has crept into the text. This *Λεββαῖος* however, appears to be the same with *Θαδδαῖος* of Mark iii. 18, and with *Ἰούδας Ἰακώβου* of Luke vi. 16, and of Acts i. 13. Very little is known of this Apostle. But one thing is certain about him, that he was not the author of the Epistle which bears the name of *Jude*: who was another son of Joseph and Mary, and brother to James. However this Apostle Judas or Judah, otherwise called Lebbee and Thaddee, is once named by John, xiv. 22, as *Ἰούδας, οὗχ ὁ Ἰσκαριώτης* which is the only other place in addition to those above referred to, where he is named in N. T. Thus he is named once in each Gospel, and once in Acts. But Luke in both places calls him *son of James*, *Ἰούδας Ἰακώβου* in order to distinguish him from Judas *son of Simon*, John vi. 71, xii. 4, &c., who is elsewhere called Iscariot: and from Judas son of Joseph and Mary, who was brother to Jesus. *Θαδδαῖος* and *Ἰούδας* seem to be two ways of writing in Greek characters the same Hebrew name.

4. *Σίμων ὁ Κανανίτης*] This Apostle is only once named in each Gospel of Matthew, Mark, and Luke, and once in Acts. But Luke in both places calls him *the Zealot*, *ὁ Ζηλωτής* perhaps expressing in Greek the meaning of the Hebrew name of *Κανανίτης*. This Apostle is not named in the Gospel of John.

— *Ἰούδας ὁ Ἰσκαριώτης*] The name of the father of this Apostle appears to have been *Simon*: John vi. 71, &c. Thus it appears that among the twelve apostles, were three pairs of like names: viz. two *Simon's*, two *James's*, and two *Judah's*: and there were also three batches of brothers: viz. 1. Simon and Andrew, sons of John or Jonah: 2. James and John, sons of Zebedee: 3. Matthew, Thomas, and James, sons of Alphaee. All appear to have been young men at the time of their calling to be disciples: probably younger than Jesus: some of them lived many years after his death. It is important to bear this in mind, in order that the names of the Apostles may not be confounded with other like names which are mixed up with them. Thus Simon and Andrew were sons of *John*, Lebbee was son of *James*, Iscariot was son of *Simon*: names which appear to have been common among the Jews of that day. It may also be observed that Matthew in his enumeration of the twelve Apostles, groups them in pairs: which seem to have been the *pairs* in which they went abroad on their mission, immediately after receiving the charge of their Master. Mark vi. 7. Luke also groups the Apostles in pairs, agreeing for the most part with those of Matthew, except that Luke pairs James son of Alphaee with Simon the Zealot; and Judah son of James, with Judas Iscariot: whereas Matthew pairs James son of Alphaee with Lebbee, *i. e.* Judah son of James:

and Simon with Iscariot. Mark enumerates the Apostles, but does not pair them.

5. ὁδὸν ἔθνων] *i.e.* land or country of the Gentiles, like ὁδὸν θαλάσσης, meaning *sea-coast*, c. iv. 15.

8. δωρεὰν ἐλάβετε, δωρεὰν δότε] *i.e.* "You have not *bought* the powers with which you are now invested, and you must not *sell* them." The *free* gift of God is not to be made a matter of merchandise. Acts viii. 20.

9. μὴ κτήσασθε] The meaning is, that the Apostles were not to levy contributions of money or goods from the people: they might accept of hospitality from them: but they were not to receive *presents*: which is a very different thing, both for the giver and for the receiver. Κτᾶσθαι means *to buy or earn*, either by money or otherwise: which the apostles were here forbidden to do. They might eat what was set before them: but they were to carry nothing away with them: not even a basket of provisions: *for the labourer is worthy of his food*: *i.e.* they were to look for each meal to the place of their labours, and to travel emptyhanded.

10. μηδὲ ῥάβδους] This is the reading of numerous MSS. and is adopted by Tischendorf and Wordsworth, instead of ῥάβδον which is the common reading. But ῥάβδους is much easier: there might be one *πῆρα* for all, but the ῥάβδος cannot be divided, or held in common.

15. ἐν ἡμέρᾳ κρίσεως] A day which was then fast approaching, and which has now become a matter of history; which fully attests the truth of this prediction. Sodom and Gomorrah seem to have been destroyed by a sudden, overwhelming, and annihilating judgment: but the Jews fared much worse: their miseries have been everlasting: they not only had to endure war and desolation and famine and exile and bondage, &c., but they have had to *survive* all this misery, and to live on for century after century, remembering what they once were, and feeling and knowing that *JEHOVAH* has hid his face from them. Ezek. xxxix. 23, 4. Let us hope that their restoration is at hand.

16. πρόβατα ἐν μέσῳ λύκων] This appears to have been the character of the first Apostles, according to the intention of Jesus Christ. But it was not long before a change came over the picture, and the Priests and Teachers of religion in the Holy Catholic Church shewed themselves in a reversed relation; not as sheep in the midst of wolves, but as wolves in the midst of sheep. Acts xx. 29.

20. οὐχ ὑμεῖς ἐστε οἱ λαλοῦντες] A most accurate expression: like τίς ὁ ἔσται πρῶτον ὁ πωλῶν; Ar. Plut. 520, and ὁ δ' ἀνὴρ ὁ λίξων οὐτοσί τινονουσί. *Id.* Ach. 367.

31. πολλῶν στρουθίων διαφέρετε] Another most accurate expression, and wonderful evidence of the guidance of the Holy Spirit.

Antiphanes Athen. 43 B. οἷα δ' ἡ χώρα φέρει,
διαφέροντα τῆς ἀπάσης, Ἰππόνικ', οἰκουμένης.

32. Luke has recorded a noble instance of the fulfilment of this promise, in the answer of Jesus to the malefactor who acknowledged him in his hour of greatest humiliation. Luke xxiii. 40.

34. οὐκ ἤλθον βαλεῖν εἰρήνην] Jesus here speaks not of the *object* of his coming, but of the *effect* which it would produce: a prophecy which was soon and sadly verified. No sooner had the pure word of the Gospel been preached upon earth, than the Holy Catholic Church began to adulterate it, and to establish the worship of Satan in the Temple of God. How many excellent Christians have been put to death by *The Church*.

39. ὁ εὐρὼν τὴν ψυχὴν] Here is another expression lying in the depth of the Greek language: for εὐρεῖν was antiently said of a thing which fetches a price in the market, and is therefore most appropriately said of one who *purchases* his life by dishonorable sacrifices: Epicharmus, Poll. p. 1056, Bentl. Phal. 465:

ἀλλ' ὅμως καλαί τε πίοι τ' ἄρνες εὐρήσουσί μοι
δέκα νόμους, πωλατέαι γάρ ἐντι μετὰ τὰς ματέρος.

A similar expression occurs in Luke xxi. 19: ἐν τῇ ὑπομονῇ κτήσασθε τὰς ψυχὰς i. e. *purchase* your lives by long-suffering. See also Rom. iv. 1.

42. ἓνα τῶν μικρῶν τούτων] i. e. the disciples. There is no difficulty nor ambiguity in this expression. The disciples were men of low degree and might well be called μικροί: not in reproach, but in regard of their humble fortunes, and by contrast with their Master. So Jesus calls his disciples τέκνια, John xiii. 33, and παῖδια, John xxi. 5, and μικρὸν ποιμνιον, Luke xii. 32.

XI. 3. σὺ εἶ ὁ ἐρχόμενος] But why did John ask this question? for John had already borne testimony to the identity of Jesus with the promised Messiah. The answer is easy: John was now in prison, and could not come himself to satisfy the doubts of his disciples: therefore he sent them to Jesus of whom they had heard, in order that they may receive *primary* testimony from him. The words of the answer of Jesus seem to be a sort of freemason's token to John, φωνᾶντα ξυνοισίουν· ἐς δὲ τὸ πᾶν ἐρμηνέων χάριζε. There is nothing in the narrative to shew that John entertained any doubt of the identity of him to whom he sent his disciples: but if he did, he was altogether excusable, for his doubt was not about one whom he saw and knew, but about one who was *reported* to him, and of whom he, while in prison, could have only *secondary* evidence. Jesus saw this, and framed his answer accordingly.

9. περισσότερον προφήτου] Others had prophesied, and had died long before the fulfilment of their prophecies: John not only

prophesied, but also saw and declared the fulfilment of his own and others' prophecies: saying, "Behold the Lamb of God." John i. 36, &c. Hence John is said to be not only *προφήτης* but *περισσότερος προφήτου*.

11. *οὐκ ἐγήγερται*] *i.e. hath not been born*. There is no peculiar efficacy in the word *ἐγήγερται*: the whole expression means, There hath not been born of woman a greater than John. The word *ἐγείρειν* is sometimes said of the ordinary generation of men, and is applied indifferently to good and bad: *e.g.* Mat. iii. 9. *ἐγείραι τέκνα τῷ Ἀβραάμ*. xxiv. 11. *ψευδοπροφήται ἐγερθήσονται*: *i.e.* 24. *ἐγερθήσονται ψευδόχριστοι καὶ ψευδοπροφήται*: sometimes it is said of awaking from the sleep of death, *e.g.* Acts v. 30, *ἤγειρεν Ἰησοῦν ὃν ὑμεῖς διεχειρίσασθε*: *i.e. hath awakened Jesus whom you had put to death*.

— *ἐν γεννητοῖς γυναικῶν*] *i.e. among mankind*, including Jesus Christ himself. There is nothing in this phrase to confine the expression to men of ordinary birth, or to exclude Jesus: for *γεννᾶν* is said of the mother, as well as of the father: *e.g.* Luke i. 57, *Ἐλισάβετ ἐγέννησεν υἱόν*. So *γέννημα τῆς ἀμπέλου*, Mat. xxvi. 29, &c.

— *ὁ δὲ μικρότερος*] *i.e. Jesus Christ himself*. This passage has been strangely misunderstood. *Ὁ μικρότερος*, standing as it does by itself, must, according to all analogy and propriety and facility of construction, refer to *μείζων* which went before, and must therefore be understood of the same subject, *i.e. ἐν γεννητοῖς γυναικῶν*. Nothing is more easy than this use of the comparative with its reference left to be inferred from the context: *e.g.* John ii. 10, *πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσων* and so

τὸν δ' ἡμίονον καὶ τὸν ἐλάσσων

ταχέως ὁ μέγας καταπίνει. Æschylus, Athen. 182. C.

ἀμφὶς ἀριζήλων: λαοὶ δ' ὑπολίζονες ἦσαν. Σ. 519.

φείδονται γὰρ τοὺς αἰσχίους, ἐπὶ τοὺς δὲ καλοὺς βαδιῶνται.

ἀλλὰ φυλάξουσ' οἱ φαυλότεροι τοὺς καλλίους ἀπιόντας. Ar. Eccl. 625.

ὅστ' ἔξοχος, ὅστε μεσήεις, ὅστε χειρότερος. M. 269.

Besides which, if Matthew had intended that *μικρότερος* should be referred to the words which follow, he would have said *ὁ δὲ μικρότερος ὢν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν*: like Luke ix. 48, *ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας*. It is true that *ὢν* is sometimes omitted: but it is impossible to suppose that Matthew would have omitted it here for the purpose of creating obscurity and uncertainty. He well knew how to use it, when it was wanted: *e.g.* xii. 30, *Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστί*: which is like Ar. Plut. 591.

εἰ πλούσιος ὢν, ἀνελεύθερός ἐσθ' οὕτως καὶ φιλοκερδής.

Moreover, if *μικρότερος* could be connected with *ἐν τῇ βασιλείᾳ*

τῶν οὐρανῶν, still, so must also μέλλων which follows: and then what will be the meaning of the passage? *He that is least in the kingdom of heaven, is greater than John in the kingdom of heaven?* Nothing can be more absurd than E. V. here. They say, *He that is least in the kingdom of heaven, is greater than he.* But the measure of this greatness must be either *in the kingdom of heaven or out of it.* If *in*, then he that is least *there*, must be less than John *there*: so that the proposition cannot in that way be maintained. If *out*, the proposition is this: "The least in the kingdom of heaven, is greater *out of it* than John." But this will contradict the words of Jesus, who had just before said that John was the greatest of men. So that in neither way can the proposition be maintained. The whole affords a melancholy instance of the folly of men affecting to translate what they were not able to construe. Such is the value of the Translation executed by Royal Mandate. But if we turn from the misery of E. V. to the Greek text, we find the words are a model of clearness and precision. Jesus speaks of two classes; the children of women, *i.e.* natural men, and the children of the kingdom of heaven: and he makes a comparison in each class. John, he says, is the greatest of men: but The least of men, is greater in the kingdom of heaven, than John is there. By *The least of men*, Jesus means himself: for among men, he was the humblest of men, μορφὴν δούλου λαβών. Phil. ii. 7: and he always speaks of himself by his humblest title; herein ἡμῖν. ὑποταγμένων ὑπογραμμών, in order that we may speak of ourselves in like manner, 1 Pet. ii. 21. But although of low degree among men, he at the same time asserts his Majesty as JΕΗΟΥΑΗ: The least of men is greater in the kingdom of heaven, than the greatest of men is there. Thus the whole passage attests that Jesus was a man, and upon earth the humblest among men: but at the same time was JΕΗΟΥΑΗ, and greater in heaven than the greatest of men.

12. βιάζεται] This is a very easy expression, and the parallel passage in Luke xvi. 16, is the best commentary upon it: πᾶς εἰς αὐτὴν βιάζεται· *i.e.* every one forces his way into it. So

Αἴας δ' οὐκετ' ἔμμενε· βιάζετο γὰρ βελέεσσι. O. 727.

Εὐρύλοχ', ἡ μάλα δὴ με βιάζετε μόνον ἔοντα. μ. 297.

— ἀρπάουσιν αὐτήν] The same word is used c. xii. 29, τὰ σκεύη αὐτοῦ διαρπάσαι. The meaning is, that the kingdom of heaven was now thrown open to all who would take the trouble to force their way in.

13. All had *prophesied* until John: but now, the Law and the Prophets were *fulfilled*.

14. αὐτός ἐστιν Ἠλίας] John was an antitype of Elias, in the same way that Jesus was an antitype of the Rock in the wilderness: ἡ πέτρα ἣν ὁ Χριστός. 1 Cor. x. 4. But some of the

people had supposed John to be *identical* with Elias ; which John denied : John i. 21.

23. ἡ ἑως τοῦ οὐρανοῦ ὑψωθείσα] Alluding to the situation of Capernaum, which seems to have been built on the top of a hill ; and therefore as seen from the plain below, would appear to be projected on the clear blue sky. This seems to be the city alluded to by Jesus, Mat. v. 14, οὐ δύναται πόλις κρυβῆναι ἐπ' αὐτοῦ ὅρουσιν κειμένη· for Jesus was then resident at Capernaum, Mat. iv. 13, and seems to have delivered that discourse on the hill of Capernaum : taking an illustration from the landscape, which the people would understand.

XII. 1—4. This anecdote is most instructive. The disciples of Jesus were hungry ; and therefore did as hungry men might be expected to do : they helped themselves to the food which was at hand, the ears of standing corn. This incident illustrates the very humble fortunes of the followers of Jesus. But this act gave great offence to the Pharisees, who were the High Church party of that day, and whose practice was to make a great fuss about forms and ceremonies, while they neglected every thing that was of real importance. Mat. xxiii. 23. On this occasion, they were mightily offended with the disciples for plucking the ears of corn : for their notion was that a hungry man must not eat upon the Sabbath ; just as if man was made for the Sabbath, and not the Sabbath for man. But Jesus, who had sanctioned the act of his disciples, answers the objection of the Pharisees : and his answer illustrates a passage in the history of David, which might otherwise seem to be of little interest. David and his men had eaten the loaves of *consecrated* bread : and Jesus imputes no blame to them : for this simple reason ; the men were hungry, and they must eat what they could get : and in a case of necessity, forms and ceremonies were disregarded.

5. τὸ σάββατον βεβηλοῦσι] The Jews were commanded to do no work on the Sabbath : nevertheless, even the Sabbath had some duties which must be discharged by the *Priests*, and *in* the temple : if so, then how much more reason was there for the disciples to eat when they were hungry.

6. τοῦ ἱεροῦ μείζων ἐστίν ὁδε] These words attest that the Son of man is JEHOVAH. The temple was the house of God : but a greater than the temple is He who dwells therein. But the temple was made for man, and not man for the temple : and the time was now fast approaching, when the temple would be destroyed, and God would cease to be worshipped by the men who honoured him with their lips, but whose heart was far from him. Mat. xv. 8.

8. κύριος τοῦ σαββάτου] The Sabbath day was the Sabbath of JEHOVAH : but the Son of Man is Lord of the Sabbath ; i. e. none other than JEHOVAH.

10. ἐπηρώτησαν] *i.e.* *The Pharisees asked*: see v. 14. Here is another remarkable illustration of the folly and misery of the High Churchmen of that day: according to their teaching, Satan was not to be driven from his prey upon the Sabbath: just as if the Sabbath of JΕΗΟΥΑΗ had been made for the benefit of Satan. These were the men who thanked God that they were not like the rest of mankind. Luke xviii. 11.

18. κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ] The Decree, or *judgment*, of JΕΗΟΥΑΗ had now gone forth: which was, that the knowledge of the true God should be published throughout the world: and the office of Jesus was to publish that Decree. Thus he says of himself, Luke iv. 18, quoting another prophecy, πνεῦμα Κυρίου ἐπ' ἐμὲ, ὃ ἐνεκεν ἔχρισέν με, κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν—κηρύξαι ἐναντὶν Κυρίου δεκτόν. The chosen year of JΕΗΟΥΑΗ was now come: now was the accepted time, now the day of salvation. 2 Cor. vi. 2.

20. ὥς ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν] *i.e.* until the fulfilment of his mission, when the knowledge of JΕΗΟΥΑΗ shall have been published to all nations, and the worship of JΕΗΟΥΑΗ shall be triumphantly established throughout the world. Jesus would *lead* the way to this consummation. So, John x. 4, ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ.

23. ὁ υἱὸς Δαβὶδ] *i.e.* the promised Messiah, the Anointed of JΕΗΟΥΑΗ. Thus the miracles of Jesus seem to have convinced the people, but not the Pharisees.

27. οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν] The interpretation of this verse has been much disputed: but apparently without reason; for the words offer no difficulty. Οἱ υἱοὶ ὑμῶν, addressed to a class of men, many of whom were now far advanced in years, means *the young men*, the rising generation: and Jesus had already delegated the power of casting out devils, to the young men who were his disciples.

28. ἔφθασεν ἐφ' ὑμᾶς] A most accurate expression, lying in the depth of the Greek language. I. 502, φθάσει δέ τε πᾶσιν ἐπ' αὐτῶν. A like expression is used by Paul, 1 Thess. ii. 16, ἔφθασεν ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

31. ἡ βλασφημία τοῦ Πνεύματος] The meaning of these words, originally clear, has been in a manner hidden and obscured by Ecclesiastical writers, who, instead of explaining what was difficult, have made it their business to puzzle and to mystify what was plain. To rob God of his due honour, to misrepresent his character, to calumniate the goodness and wisdom of JΕΗΟΥΑΗ, all these are said to be offences of the highest magnitude. We have a sample of them here in the conduct of the Pharisees, who were the High Churchmen of that day. Jesus had wrought a noble miracle, destroying the work of the Devil, and restoring the faculties of *sight, speech, and hearing*, to man. It is difficult

to imagine a more glorious illustration of the power of God, and of the wisdom of God. And so the people thought. The Laity were open to conviction, and said, *Was not this the Son of David?* But not so the High Churchman. He saw reason only for a malevolent effusion of spite. Jealous of Jesus, he sought to mar the effect of the miracle, by ascribing it to Satan, instead of to JEHOVAH. This was indeed to speak evil against the Holy Spirit. Another instance is exhibited in the conduct of Ananias and Sapphira, who were struck dead upon the spot for so doing, Acts v. 1. Other instances are to be found in the theory and practice of the Holy Catholic Church. When the Bishop imposes his hand and says to the Priest, *Receive the Holy Ghost—whose sins thou dost forgive, they are forgiven, &c.*: when the Priest says to the sick man, *I absolve thee from all thy sins, &c.*: in all these instances there is an entire misrepresentation of the character of JEHOVAH, and of the operation of his Holy Spirit: the whole is contrary to Scripture. The like may be said of much that is written about *Baptismal Regeneration*, and *Eucharistic Adoration*, &c., all having for their object to take away from the honour which is due to JEHOVAH, and to attach undue honour and immense importance to the offices and ministrations of man.

33. ποιήσατε τὸ δένδρον καλόν] *i.e.* either adjudge me and my works, all to be good; or, all to be bad: for you cannot *make out* that I am bad, if my works are good: ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται: *i.e.* the *character* of the tree is shewn by its fruit. Γινώσκεται here has the same meaning as ποιήσατε. John viii. 53, τίνα σκαντὸν σὺ ποιεῖς; is precisely in point.

38. It was usual in the Jewish dispensation for the Prophet who foretold a future event, to be able to give a *sign* of his mission: *e.g.* 1 Kings xiii. 3. The answer of Jesus here, clearly recognises this principle. But the sign which he gives them was not a *saving* sign. Jonah had been swallowed up by the whale, and was to all appearance, dead: but on the third day he was restored to the land of the living. So Jesus after three days *and no more* in the grave, would rise again. But this was a sign which would be fulfilled by the Jews putting Jesus to death, and thereby filling up their own iniquity. And this appears to have been in the mind of Jesus when he proceeded to add the sign which follows:

41. ἀναστήσονται ἐν τῇ κρίσει] The judgment of *man* is meant. Posterity will compare the Ninevites who repented at the preaching of Jonah, with the unbelieving Jews who did not repent at the preaching of Jesus: and they will say that the men of Nineveh were better than the men of Judah. But this was not all. Jesus here gave another *sign* of the prophet Jonah: but it was a sign of dark and ominous foreboding to the whole Jewish nation. The Ninevites had repented at the preaching of

Jonah : but what did he preach ? " Yet forty days, and Nineveh shall be overthrown." The Ninevites, however, repented at the preaching of Jonah ; and Nineveh was spared. Now comes the contrast. A greater than Jonah was here : he preached to the Jews, " Yet forty days and Jerusalem shall be overthrown : " the Jews did not repent at the preaching of Jesus ; and Jerusalem was taken and destroyed by the Romans forty years after they had put Jesus to death. In this sign, Jesus was accurately foreshewn, according to the language of prophecy, by Jonah : the contrast was between the Ninevites and the Jews.

43. Jesus here puts the hypothetical case of an individual man, and thereby shortly symbolises the history of the Jewish nation. God had chosen the Jews for his peculiar people, and had brought them out of the land of Egypt and out of the house of bondage : but they would not appreciate the privilege of worshipping JEHOVAH : the consequence was, that the Devil reclaimed his own, and the last state of the Jews, after the taking of Jerusalem, became far worse than their first state in the land of Egypt.

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τοὺς δελφίνας μετεωρίζου καὶ τὴν ἄκατον παραβάλλου. Eq. 762.
παρεβάλομεν εἰς Σάμον Acts xx. 15.

Metaphorically, it means to put one thing beside another for the purpose of comparison, or contrast : and in this sense it is used by Homer :

αὐτικ' ἐπειράτο Κρονίδης ἐρεθίζεμεν Ἥρην,
κερτομίους ἐπέεσσι παραβλήδην ἀγορεύων Δ. 5.

Athenaeus, 30 F. Ἀρχιλοχος τὸν Νάξιον τῷ νέκταρι παραβάλλει. Much like this is Mark iv. 31, ἐν ποίᾳ παραβολῇ παραβάλομεν

αὐτὴν; The antient Scripture abounds, in illustrations by way of *similitudes*: a like usage is adopted in N.T. and is commonly called παραβολή. And the parable of N.T. is commonly introduced by some such expression as ὁμοία ἐστίν, or ὁμοιώσω, or ὁμοιωθήσεται, words which are essential to the parable, and which may always be understood, if they are not expressed. Aristotle, Rhet. ii. 20, draws a distinction, which is more subtle than sound, between the παραβολή and the λόγος or *fable*, and he gives samples of each: but the λόγος of Aristotle is the παραβολή of N.T. which is also the παραβολή of Homer. The Iliad abounds in parables, which we commonly call *Similes*: Eustathius calls them παραβολάς: p. 133, l. 52, 3, &c. Ed. Basil.

— ἐξῆλθεν ὁ σπείρων] This, the first parable of the seven which are here given, is explained at length by Jesus himself. It may be seen by his explanation that the parable is in fact a prophecy, or anticipated history, of the progress of the Christian dispensation. The like must be understood of all the parables which follow. It is important to bear this in mind, and to use the keys with which Jesus has supplied us, in order to arrive at a right interpretation of the parables which he has not explained.

4. ἦλθε τὰ πετεινά] Nothing can be more easy or more natural than this illustration. The birds are the worst enemy of the farmer. They watch the operation of the sower, pounce upon the seed as soon as it has fallen from his hand, and carry it off. Thus birds are called σπερμολόγοι, and σπερματολόγοι, by the Greek Poets: e.g. Ar. Av. 578.

τότε χρὴ στρουθῶν νέφος ἄρθεν,
καὶ σπερμολόγων, ἐκ τῶν ἀγρῶν τὸ σπέρμ' αὐτῶν ἀνακίψαι.

Epicharmus Athen. 398. D.

τέρτραγὰς τε σπερματολόγους, κάγλαας συκαλλίδας.

Then as the birds are the worst enemy of the sower, they are aptly chosen to represent Satan, the constant enemy upon earth of Jesus Christ. The Birds appear again in the parable of the Mustard seed.

11. τὰ μυστήρια] i.e. the secret things, which belong to ἸΕΗΟΥΑΗ, Deut. xxix. 29, and which he revealed to whom he would: admitting some, and excluding others, Mat. xi. 25. This word is of frequent occurrence in N.T. The same word, and with a like meaning, occurs in earlier Greek: e.g.

Δήμητερ ἢ θρέψασα τὴν ἐμὴν φρένα,
εἶναί με τῶν σῶν ἄξιον μυστηρίων. Ar. Ran. 886.

μύειν means *to shut*, as we shut the eyes and mouth: hence μυστήριον means *a secret*, which is shut to all except τοῖς μεμνημένοις: μυνεῖν, derived from μύειν, means *to shut into*, and meta-

phorically to *initiate*, or *include*, in *mysteries* which are shut to the rest of the world, τοῖς ἔξω Mark iv. 11.

12. δοθήσεται καὶ περισσευθήσεται] *i.e.* to those who have found out *some* knowledge of God, and desire to know more, God will give according to their desire, and liberally: those who hunger and thirst for righteousness, will be satisfied therewith. Mat. v. 6.

— καὶ ὃ ἔχει] This sentence, which might seem paradoxical, is explained by Luke viii. 18, καὶ ὃ δοκεῖ ἔχειν *that which he thinks he hath*: and the meaning of the whole is, that those who pretend to be religious, but who really know nothing about the matter, will find themselves utterly mistaken when the day of reckoning comes. There are many ψευδοπροφῆται who say *Lord, Lord*, but whom Jesus never knew. Mat. vii. 21. Those who would find the knowledge of God, must seek it as silver, and search for it as for hidden treasures. Prov. ii. 4, 5. The work of the *miner* is no light labour.

19. παντὸς ἀκούοντος] *i.e.* in the case of every one that heareth, or, in every instance of one that heareth, &c. It is remarkable that the Birds are nowhere named in the interpretation of this parable: but the act of the Birds is explained by reference, to be the act of Satan. The Birds appear again in the third parable. The meaning of this, the first parable, is explained to be, to represent the varied success which would attend the first preaching of the Gospel, according to the different natures of those who received it, and before any collateral influences were at work.

20. ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς—γενομένης θλίψεως—εὐθὺς σκανδαλίζεται] These words seem to involve a mystical allusion, which can only be seen in the original Greek, to the apostle *Peter*, and his shameful denial of his Master. No words could more accurately describe what Peter did.

24. σπείραντι καλὸν σπέρμα] This, which is the reading of Tischendorf, seems better than σπείροντι, which is the common reading. The difference is important. The weeds were not sown simultaneously with the good seed, but after a long interval: in fact, some centuries after the death of Jesus Christ. The good seed was sown in the daytime: the weeds in the night, while mankind were asleep. The καλὸν σπέρμα of v. 24, is called σίτος in v. 25, which is a most important note of identity: as will soon appear.

25. ἐν τῷ καθεύδειν τοὺς ἀνθρώπους] *i.e.* while mankind were asleep. This is a very remarkable expression, and a lively note of time. It is in fact an ominous allusion to the darkness of the Middle Ages between antient and modern learning. During several centuries after the overthrow of the Roman Empire, the mass of mankind in Western Europe were in the heavy sleep of ignorance and intellectual torpor: few could read or write:

books were scarce and dear: and the Bible was like a sealed book to the people. Here was an opening for Satan, and he took advantage of it. Employing numerous *ψευδοπροφήτας*, he succeeded in engrafting monstrous doctrines upon the written Word of God. Thus weeds were sown in the midst of the wheat.

25. *ἐπέσπειρε ζιζάνια*] *ἐπέσπειρε* is the reading of B and other MSS, and is adopted by Tischendorf. *Ζιζάνια* is in E. V. rendered *tares*: but this, as an English word, is extremely objectionable; for *tares* are not utterly worthless: they are not thrown into the fire: on the contrary, they are bought and sold, and given for food to cattle.

26. *τότε ἐφάνη καὶ τὰ ζιζάνια*] After the revival of learning, men began to look into the matter, and then it was seen that the Holy Catholic Church which had declared herself to be infallible, and had enforced that doctrine by putting to death all who dared to call it in question, was in fact a mere mass of corruption: truth and falsehood being so mixed up and blended together, that it was beyond the power of man to separate them: as is foreshewn in *v.* 29.

27. *τοῦ οἰκοδεσπότου*] He is explained by what follows, to be the Sower of *v.* 24. This is a remarkable instance of the verbal accuracy of N. T. Jesus, when he sowed the wheat, was *ἄνθρωπος*, *v.* 24: but when the weeds appeared, he had resumed his glory: he is now no longer *ἄνθρωπος*, but *οἰκοδεσπότης*, i. e. *JEHOVAH*. His *οἶκος* are those who worship him in Spirit and in truth. The sequel of this prophecy has not yet had its fulfilment upon earth: but perhaps the end is not far off.

29. *ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σίτον*] This expression is like Γ. 458, *Ἐλένην καὶ κτήμαθ' ἅμ' αὐτῇ* "Εκδοτε" where *ἅμα* governs the noun which follows it.

30. *συλλέξετε πρῶτον τὰ ζιζάνια*] The manner in which this prophecy will be fulfilled, is involved in mystery, and cannot be explained before the event: but the word *πρῶτον* indicates that the judgment of punishment will come *first*; and the rewards to the righteous, afterwards.

31. *ἄλλην παραβολὴν παρέθηκε*] Nothing can be easier than the word *παρέθηκεν*. It does not imply that there is any *riddle* or *enigma* in the parable, as some very reverend expositors of the present day would teach us: on the contrary, it is a homely expression borrowed from the ordinary service of the table. *Παραθεῖναι* means to set food on the table: *e.g.* Ar. Ach. 85. *παρετίθει δ' ἡμῖν ὅλους Ἐκ κριβάνου βοῦς*. Luke x. 8. *ἐσθίετε τὰ παρατιθέμενα ὑμῖν*. Id. xi. 6. *οὐκ ἔχω δὲ παραθήσω αὐτῷ*. By a very easy metaphor, the same word is said of anything that is offered by way of intellectual exercise or recreation. So Telekleides borrows another common word from the table, and applies it to intellectual entertainment: Athen. 268. C. Pors. Adv. 89.

λεκανίσκαισιν δ' ἀνάπαιστα παρὴν ἡδυσματίοις κατέπαστα.

He had just before used the same word *παρὴν*, of ordinary food :

ζῶμον δ' ἔρρει παρὰ τὰς κλῖνας ποταμὸς κρέα θέρμα κυλίνδων·
ὑποτριμματίων δ' ὄχετοὶ τούτων τοῖς βουλομένοισι παρήσαν·

and then he facetiously adds that in addition to other delicacies of the table, *Αναπαιστα* were dished up and offered to all.

31. κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ] We have not the explanation by Jesus, of this parable : but he has supplied us with a key to the meaning of it. This, like the two preceding, is a Parable of a *Sower* : and therefore, by parity of reason, the *Sower*, the *seed*, and the *field* in which he sows, must be the same in this Parable, as in those. Accordingly, the Sower is Jesus Christ himself : the seed is the Word of God : and the field is the World. Then as the mustard seed, originally small, grew up into a tree with long arms, so the Gospel of Jesus Christ, from small beginnings, would grow out into a large body of professing Christians, with extensive ramifications all over the world. Was this all for good ? We shall see.

32. ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ] The fowls of the air, or Birds, are explained by Jesus Christ himself in the first Parable, to be the emissaries of Satan : therefore, by analogy, the same symbol must have the same interpretation here. And the symbol is easy, natural, and appropriate : for nothing can be farther from the wish of the Sower, than to have a colony of Birds established in his field, or garden. They come for no good : their business is to defeat the operations of the Sower, and to eat up the seed, and its fruit. The Spanish farmer will have no *trees* upon his land : for he says that the Trees harbour the Birds, and the Birds destroy the corn. Accordingly the meaning of the Parable appears to be, that the Gospel would grow out of small beginnings into numerous large bodies, or branches, of nominal Christians, and that Satan and his Angels would dwell among them. This is the last of the three Parables in which Jesus has represented himself in the character of a Sower : therefore, as the Sower is the same throughout, and there was but one sowing by him, the three prophecies must be understood to commence simultaneously, and to represent under different emblems, the history of the same event, the Propagation of the Gospel. Then it may be observed that in each of the first two Parables, the results are a mixture of good and evil : Jesus had done his work, and Satan does his : some of the good seed bore fruit, other part was wasted and choked, and weeds grew up with the corn. But in the third Parable, the mystery of iniquity has begun to work, and the result is unmixed evil : Satan has established himself

in the branches of the tree which had been sown by Jesus Christ.

33. *ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν [ζύμη]* Difficulties have been thrown in the way of the right interpretation of this Parable by Churchmen, whose motive is only too apparent; and that is, to give as little honour as possible to *JEHOVAH*, and to attach undue honour and immense importance to the offices and ministrations of *man*. According to Churchmen, the leaven is here figurative of *good*, and is to be interpreted of the *sanctifying influence of the Church*. But to this interpretation there are grave objections: for in the first place, *ζύμη* is elsewhere in N. T. used figuratively, and *always* in a bad sense; and it would be contrary to all analogy and consistency to interpret it in a good sense here, but here only. Secondly, the *ἐκκλησία* is nowhere called an instrument of sanctification. It was the object of Jesus Christ to sanctify his *ἐκκλησίαν*, Eph. v. 26, but that object has been partially defeated by the perverseness of human nature: πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί· i. e. The *Churchmen* are many, but the chosen of God are few. Mat. xxii. 14. But in order to arrive at a right interpretation of this Parable, we must first settle what is meant by *ζύμη*. This is easily done. *Ζύμη* is used in one other place by Matthew, viz. xvi. 6, 11, and 12, where it is explained by Jesus, v. 11, and by the Holy Spirit, v. 12, to mean the *teaching* of the Pharisees and Sadducees. The next passage is Mark viii. 15 to 21, which is parallel to the last cited passage of Matthew. The next is Luke xii. 1. προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων. ἥτις ἐστὶν ὑπόκρισις. These are the words of Jesus Christ himself, and when we compare them with the words of Matthew, c. xvi, their meaning appears to be that the *ζύμη* of the Pharisees is their *teaching*, and that their teaching was *hypocrisy*. The next passage is Luke xiii. 21, which is parallel to the passage in hand. The next is 1 Cor. v. 6, 7, 8, which we shall consider presently. The next is Gal. v. 9, which is parallel to 1 Cor. v. 6. These are all the passages where *ζύμη* is mentioned in N. T., and in every one of them *ζύμη* is used in the same sense, and in a bad one. But this is not all. The *ζύμη* of N. T. carries with it a direct allusion to the *ἄζυμα*, or feast of unleavened bread, instituted while the Israelites were yet in Egypt. During seven days they were to eat unleavened bread: and in order that they might certainly do so, they were strictly charged to put away all leaven out of their houses, Levit. xii. 15, and 19: no leavened bread, and no leaven, was to be seen with them in all their quarters, Levit. xiii. 7. But what was the meaning of this usage? for leaven is a good thing of itself, and is absolutely necessary to the making of pleasant and wholesome bread. If the leaven, or *yeast*, as it is commonly called, be wanting, or if it fail to work properly, the bread *refuses to rise*, as we say, and presents a heavy, hard, indigestible

lump. But in fact the whole was symbolical. Unleavened bread is good for nothing, of itself: but it was used by the Holy Spirit to typify the purity and simplicity which is required of those who would hold communion with JEHOVAH . 1 Cor. v. 8. And the symbol is easy of illustration: for flour is merely ground corn, a *natural* production, which comes to us pure from the hand of God: leaven is an *artificial* production of man, obtained by a chymical process: when leaven is added to flour, the two unite *chymically*, and the nature of the whole compound is changed. A like result would follow from adulterating the pure Word of God with the teaching of man. Accordingly we find that ζύμη is explained by the Holy Spirit to be the symbol of wickedness and corrupt teaching: and that the ἄζυμα are emblematic of purity and truth. Thus Paul, alluding to the Levitical precept, says, 1 Cor. v. 7, 8: ἐκκαθάρατε τὴν παλαιὰν ζύμην—ὥστε ἐσθιάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις ἐδικρινείας καὶ ἀληθείας.

— ἦν λαβοῦσα γυνὴ ἐνέκρυσεν εἰς δλεύρον σάτα τρία] We must now enquire into the meaning of the other ingredient, δλευρον. This word is most important; for it distinctly refers to the Sower, who has now retired off the scene, but has not left himself without a witness, Acts xiv. 17. In the first Parable of the Sower, no particular name is given to the seed which he sows: but in the second Parable, the καλὸν σπέρμα of v. 24 is called σίτος in v. 25, and again in vs. 29, 30. Now δλευρον is made from σίτος: *flour* from *wheat*: as is aptly illustrated by Heraclides Ponticus, c. ii: πέττει δ' ἐν αὐτοῖς σίτον οὐδεὶς· οὐδὲ γὰρ δλευρα κομίζουσι, σιτοῦνται δὲ ἀλφίτα. Here then is a key to the meaning of this fourth Parable: the *flour* represents the produce of the pure Word of God, which would now be adulterated with corrupt and abominable doctrines of man. This exactly represents what took place in the Holy Catholic Church. But what is meant by *σάτα τρία*; why is *three* mentioned? This is a difficult question: but the words seem to contain a mysterious allusion to the three parts, or divisions, of the Roman Empire, of which τὸ τρίτον is repeatedly mentioned in Apoc. viii, and ix: and perhaps also to the *τρία μέρη* of the Great City, Apoc. xvi. 19: but that is a prophecy which can only be explained by the event: a *crisis* that has not yet arrived, but which perhaps is not far off. Who then is the Woman that added leaven to the flour? This is an important, but not a difficult question: it seems to be the same Woman who sits upon the Seven Hills, Apoc. xvii. 9. We have also in this Parable another mark by which the Woman may be known.

There is some resemblance between the words of this Parable, ζύμη ἦν λαβοῦσα γυνή, and the words of the preceding, κόκκον σιτάπεως ὃν λαβὼν ἄνθρωπος: nor is this the only resemblance between the two Parables: for both represent an operation of

Jonah : but what did he preach ? "Yet forty days, and Nineveh shall be overthrown." The Ninevites, however, repented at the preaching of Jonah ; and Nineveh was spared. Now comes the contrast. A greater than Jonah was here : he preached to the Jews, "Yet forty days and Jerusalem shall be overthrown : " the Jews did not repent at the preaching of Jesus ; and Jerusalem was taken and destroyed by the Romans forty years after they had put Jesus to death. In this sign, Jesus was accurately foreshewn, according to the language of prophecy, by Jonah : the contrast was between the Ninevites and the Jews.

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XIII. 1. ἐν τῇ ἡμέρᾳ ἐκείνῃ] *i. e.* The day of the preceding discourse, in which he had given the sign of the prophet Jonah. He afterwards delivered the following parables, and then, on the evening of the same day, sailed across the lake of Gennesareth, and gave other signs of the prophet Jonah. See c. viii. 23, and note.

3. ἐν παραβολαῖς] This is the first occurrence of the word παραβολή in Matthew, although the parables which follow are not the first of his narration. Jesus had already delivered other parables, *e. g.* those of the Wise Man and the Fool, c. vii. 24, and 26, and that of the Children in the market place, c. xi. 16, and others : see c. ix. 15, &c. The meaning in N. T. of the word παραβολή, is somewhat mystified by one or two modern expositors, very reverend indeed, but who know nothing of Greek, and who taint every thing that they touch. The marvel is that such men will not let alone a matter which they do not understand. Παραβολή in N. T. always means a *comparison*, or *similitude*, or *illustration by way of comparison*; and this meaning is found in the earliest Greek. For παραβάλλειν means to put one thing beside another, and it was so used in seamanship, *e. g.* ὡπ, παραβαλοῦ. Ar. Ran. 180. παραβαλοῦ τῷ κωπίῳ. 269.

τοὺς δελφίνας μετεωρίζου καὶ τὴν ἄκατον παραβάλλου. Eq. 762.
παραβάλομεν εἰς Σάμῳ. Acts xx. 15.

Metaphorically, it means to put one thing beside another for the purpose of comparison, or contrast : and in this sense it is used by Homer :

αὐτικ' ἐπειρᾶτο Κρονίδης ἐρεθίζεμεν Ἥρην,
κερτομίῃσι ἐπέεσσι παραβλήδην ἀγορευων Δ. 5.

Athenaeus, 30 F. Ἀρχιλοχος τὸν Νάξιον τῷ νέκταρι παραβάλλει. Much like this is Mark iv. 31, ἐν ποίᾳ παραβολῇ παραβάλωμεν

of them occurs in *v. 25*, ἐν τῷ καθέσθαι τοὺς ἀνθρώπους: an expression, of which time has since unfolded the meaning to us. See note on *v. 25*. The second, is the conduct of the servants, *v. 28*. They came to the landlord, and asked him if they should pull up the weeds: and he said, "No: leave that to me." The meaning of which seems to be, that according to the will of God, man would not take upon himself to pronounce and execute judgment upon *heretics*: a principle which is now fully understood and acted upon in free and happy England. But others would act contrary to the will of God, and would put to death all those who differed in opinion from the *Holy Catholic Church*: until, in the language of Scripture, the old harlot was drunk with the blood of the witnesses of Jesus. Apoc. xvii. 1, 6. This is emphatically alluded to by the *silence* of the Interpreter.

44. *Θησαυρὸν κεκρυμμένον ἐν τῷ ἀγρῷ*] In order to interpret this Parable, we must first discover the meaning of *θησαυρὸν*, and of *ἀγρῷ* for all turns upon those words. To begin then with *ἀγρῷ*: what *field* is this? And here it must be observed that Jesus had already used the symbol of a *field* in the Parable of the Weeds: which symbol he has himself interpreted to mean the World at large. Therefore it might seem at first sight that the same symbol ought, by parity of reason, to have the same interpretation here. But the whole tenor of this Parable shews that such an interpretation here would be wholly inadmissible: for a treasure cannot be said to be hidden in the *World*; nor can any man or class of men be supposed to go and buy the *World*. Moreover it would follow from the same reasoning, that the *ἀνθρώπος* of this Parable must be the same with the *ἀνθρώπος* of the second and third Parables, that is Jesus Christ himself: so that this Parable would represent Jesus to go and buy the *World*; which would be absurd. But without abandoning the principle that one Parable affords a key to the meaning of another, it is easy to assign a limit to the application of that principle here. For in each of the first three Parables the principal character is a *Sower*: therefore it is fair to suppose that the Sower, the seed which he sows, and the field in which he sows it, respectively symbolize the same things in each of those Parables. But now the Sower has retired from the scene: other actors are introduced, and other things are symbolized.

What then is the meaning of *ἀγρός*; history enables us to answer this question. We have seen in the fourth Parable that the whole Christian world was leavened with the false teaching of the Holy Catholic Church: the cause of truth seemed hopeless. But God had provided a remedy. This was the *Revival of Learning*. In the thirteenth century, mankind, who had been asleep, *v. 25*, began to awake out of their intellectual torpor: the languages of antient Greece and Rome began to be studied anew: Universities were founded for the encouragement of literature:

and knowledge was increased. The fifteenth century witnessed the invention of printing, the taking of Constantinople by the Turks, the discovery of America, the doubling of the Cape of Good Hope, and soon afterwards the circumnavigation of the globe by Magellan. And now books were more easily multiplied, and learning was cultivated with avidity by a large portion of mankind. Here then is a key to the meaning of this Parable. For in the middle ages, ἐν τῷ καθέδειν τοὺς ἀνθρώπους, the Bible, and more particularly the Book of the New Covenant, was a sealed book to the mass of mankind: it was locked up in a learned language which few or none of the Laity understood: and the only instruction of the people was through the Priests of the Holy Catholic Church, who took good care so to leaven the Word of God with their own falsehood and impurity, that the truth was kept out of sight. Thus it appears from history that the hidden treasure was THE BIBLE: the field in which it was hidden, was the field of *Learning*. This exactly represents what took place in the middle ages: the Bible was *hidden* in a learned language.

— ὃν εὐρὼν ἀνθρώπος ἔκρυψε] There is a wonderful accuracy and precision in this expression: a man had *found*, i. e. *received* or *obtained* the treasure, and had afterwards hidden it in the field, while the field was his own; and then, as we learn from the conclusion of the Parable, had parted with the field. The meaning of which is, that mankind had received the Book of the New Covenant, written in the Greek language: but had afterwards lost all knowledge of the language in which the Book was written: thus parting with the field in which the treasure lay, but in which the treasure was now hidden from them. The word εὐρὼν here does not mean that he found a *hidden* treasure, but that he came upon a treasure which offered itself gratuitously to his hand: a sense in which εὐρεῖν is frequently used in N. T. e. g. εὐρεῖν ἔλεος παρὰ Κυρίου, 2 Tim. i. 18. ἵνα λάβωμεν ἔλεος καὶ χάριν εὐρωμεν, Heb. iv. 16. αἰωνίαν λύτρωσιν εὐράμενος, Heb. ix. 12. εὐρες χάριν παρὰ τῷ Θεῷ, Luke i. 30. Then the word ἔκρυψε explains *how* the treasure had been hidden: namely, *by the hand of man*; who εὐρὼν ἔκρυψε, that is, had found the treasure, and had buried it in the field, while the field was his own. Thus man hid what God had revealed.

— καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει] Matthew having just before said ἔκρυψε, now changes from the augmented tense to the present, ὑπάγει: thereby distinctly and emphatically marking a long interval of time. Nor is that the only mark of time: for the man who hid the treasure in the field, must have been then owner of the field: but now he is said to go and *buy* the field: thereby affirming by implication that *he had previously parted with it*: an operation which cannot be supposed to have taken place *immediately* before he goes to buy it back again. And here it

may be observed that the *ἄνθρωπος* of this Parable appears to be one of the *ἄνθρωποι* who were asleep in Parable 2, v. 25, and that the interval between *hiding the treasure* and *buying the field*, answers to the interval alluded to in v. 25 by the expression *ἐν τῷ καθεύδειν τοὺς ἀνθρώπους*. But now the night has passed away, and mankind have awoken.

— *καὶ πάντα ὅσα ἔχει πωλεῖ καὶ ἀγοράζει τὸν ἀγρὸν ἐκείνον*] The man who had hidden the treasure, and then parted with the field, is now eager to recover possession of the field, in order to get at his treasure: but there is a remarkable difference between the way in which he had obtained the treasure, and the way in which he recovers the field: for he is said to have *found* the treasure; *i. e.* obtained it without money and without price, Isa. lv. 1. Not so the field: he had lost that by his own neglect, and he must now *buy* it back again, and pay a high price for it. This exactly represents what took place. God had *given* the Scriptures to man: that was a free gift: but man had allowed them to be locked up in a learned language, and lost to himself: and the learning which he had lost, was to be recovered by his own exertions, and without any new revelation. And so it was. After a long sleep, the nations of Western Europe awoke from their intellectual torpor: learning was cultivated with avidity: no pains were spared: and at length they recovered possession of the *Field of Learning*, which they had once had, and which they had lost.

It must be observed that in this Parable the same *ἄνθρωπος* who had hidden the treasure, afterwards buys back the field in which it was hidden: and this must be interpreted of a *local* identity; which, history explains to mean the nations of the Western Empire of Rome. But although the man has bought back the field, he has not yet recovered the treasure: he must dig for that: and it may be some time before he finds it. We are told of that in another Parable. The invention of Printing is distinctly alluded to in Apoc. x. 2. *βιβλαρίδιον ἀνεφρμένον*. The practice of secretly burying treasure underground was familiar to the Greeks, and to other antient nations: *e. g.*

τοὺς θησαυροὺς τ' αὐτοῖς δείξον· οὓς οἱ πρότερον κατέθετο
τῶν ἀργυρίων· οὗτοι γὰρ ἴσασ'· ὥστε λέγουσιν τάδε πάντες·
οὐδεὶς οἶδεν τὸν θησαυρὸν τὸν ἐμὸν, πληγὴν εἴ τις ἔρ' ὄρνις.

Ar. Av. 599. Pors. Praef. Hec. xlix. With this passage may be compared Eccles. x. 20. A bird in the air, &c.

45. *ἀνθρώπῳ ἐμπόρῳ (ἡτοῦντι καλοὺς μαργαρίτας)* There is a remarkable resemblance between this Parable and the preceding: the structure and the language are much alike. And they relate to the same subject. In the last Parable, the Bible was represented by the symbol of a treasure hidden in the field: here the same Bible is represented by the symbol of a Beautiful Pearl,

which may be bought, but for which a high price is asked. And the *ἄνθρωπος* of this Parable, appears to be the same with him of the last: *i. e. the nations of Western Europe*. Then, the merchantman seeking Beautiful Pearls, appears to represent a portion of mankind anxiously enquiring after literary treasures, and willing to pay a fair price for them.

46. *ὁς εὗρων ἕνα πολύτιμον μαργαρίτην*] Here the BIBLE, the greatest of all literary treasures, is represented by a *Pearl of great price*: *i. e.* one which will not be given away, but which must be dearly bought and paid for. The meaning of which is, that the knowledge of the Bible which had been lost, would be recovered by earnest and industrious study and devoted attention to the subject of it, but that there would be no new revelation. It must also be observed that the word *εὗρων* in this Parable, has not exactly the same meaning as in the last: for there, the *finding* of the treasure, gave *possession* to the finder: but here, the finder of the Pearl does not immediately get it, but must first raise the money which is required to pay for it. However, this is a common usage of the word *εὑρίν*.

— *ἀπελθὼν πέπρακε πάντα ὅσα εἶχε καὶ ἠγόρασεν αὐτόν*] These words are nearly the same with those of the last Parable, which have already been explained. The meaning of these, is, that the attention of mankind was turned to the immense importance of the *written* word of God; that they began to study it earnestly and industriously, and at length arrived at a knowledge of the meaning of it. This is exactly what history represents. The Revival of Learning came first: then came the Reformation, which gave a heavy blow to the Holy Catholic Church: but the Old Harlot, although severely wounded, is not yet dead: she struggles on still, but now the Laity have put their foot upon her neck; they have got her down, and they intend to keep her so. But although Learning had revived, it was a long time before the Greek Scriptures attracted the attention of *Scholars*. In the early part of the last century, Bentley had intended to edit the Greek Testament: but untoward events marred his work. But he set the example of Greek scholarship; which others followed after his time: but their attention was chiefly directed to the illustration of standard classical authors; *e. g.* Attic poets and prose writers. It was not until near the end of the last century, that the Greek Testament began to attract the attention of learned men. In our own time it has been more studied. This shews that the two Parables come in their right places: or, in other words, that the two Parables in the order in which we read them, foreshew the successive events which history has since unfolded to us. The Bible was hidden in the field of Learning: and the *first* thing was, for mankind to recover possession of that field. *Afterwards*, they turned their attention to the treasure which lay hid in the field: and by dint of much

exertion, recovered that also. This last prophecy seems to be fulfilling itself at the present day.

47. *σάγηνη*] The meaning of this word is clearly and fully explained by Herodotus, vi. 31, and it answers to our word, *seine*. This Prophecy is partially explained by Jesus Christ himself; and as the event has not yet happened, it seems to be impossible for us to add a word of explanation to what he has said.

49. *ἐν τῇ συντέλειᾳ τοῦ αἰῶνος*] *i. e.* at the end, or fulfilment, of the time which God has appointed for the working of the mystery of iniquity: which end, perhaps, is not far off. But although it is not in the power of created man to lift up the veil which JEHOVAH has thrown over the future, the reader of Scripture cannot fail to observe a resemblance in many points between this last Parable and that of the Weeds. For in *v.* 25 we read of *ζιάνια sown ἀνὰ μέσον τοῦ σίτου*: an expression which exactly corresponds with *πονηροὺς ἐκ μέσου τῶν δικαίων*, in *v.* 49: the word *μέσον* being a link of reference. Then the end of both Parables is the *συντέλεια τοῦ αἰῶνος*, which must be the same time for both. And then *v.* 50 is a repetition, word for word, of *v.* 42; which can only be explained by supposing that both relate to the same event. Thus both Parables appear to foreshew a judgment to come upon the Holy Catholic Church: when a separation will be made between the *κληροὶ* who are many, and the *ἐκλεκτοὶ* who are few.

51. *συνήκατε ταῦτα πάντα*] The common reading before these words inserts, most inconveniently, *λέγει αὐτοῖς ὁ Ἰησοῦς*: which however is wanting in some of the best MSS. and is rejected by Tischendorf.

52. *πᾶς γραμματεὺς*] Every teacher who really understands the subject of the kingdom of heaven, *i. e.* who is well read in Scripture, may be compared to the owner of a house well stored with all kinds of good things for the wants of his family. The value of some things, as bread, meat, vegetables, &c., depends upon their being new and fresh: others, like wine, derive a value from age. All are well in their proper places. So in the kingdom of heaven, *i. e.* in the business of a Teacher, it may be useful to illustrate the truth of the written word of God, sometimes by referring to an antient Prophecy, of which subsequent history has recorded the fulfilment: sometimes by referring to a recent event, in proof of the principles upon which, according to Scripture, JEHOVAH governs the world. The events of our own days are a most instructive commentary upon Scripture to those who understand it. All this is plain to the Teacher who is really learned in the kingdom of heaven. He carries within himself, in his own heart, a store of good things; and deals them out as they are required: he has no occasion to filch from the stores of other men: his own knowledge of Scripture is sufficient for his purposes of a Teacher.

52. ἐκ τοῦ θησαυροῦ αὐτοῦ] The store of the Teacher is his own heart: Mat. xii. 35, and Luke vi. 45, where the same word *θησαυρός* is used, and in the same sense.

— *καινὰ καὶ παλαιὰ*] The *καινὰ* are modern, or passing, events: the *παλαιὰ* those of former days. Soph. Oed. R. 915. οὐδ' ὅποι' ἀνὴρ ἔγγονος, τὰ καινὰ τοῖς πάλαι τεκμαίρεται.

55. ὁ τοῦ τέκτονος υἱός] As the Carpenter is not here named, and as Mary is named immediately afterwards, it has been inferred from this verse, and with reason, that Joseph, the husband of Mary, was now dead. But he left several children by her, who are mentioned immediately afterwards.

— *καὶ οἱ ἀδελφοὶ αὐτοῦ*] The meaning of these words is obvious: *ἀδελφός* means *brother*, and as Jesus had no father upon earth, his brethren must be *sons of the same mother*, i. e. of Mary. Nor is there any objection to this interpretation: on the contrary, it is what Scripture would lead us to expect. For the Holy Spirit had pronounced a blessing upon Mary for her ready belief in the promise of *JEHOVANH*, Luke i. 45: and it is according to the analogy of all Scripture that the blessing should be fulfilled to Mary by making her a fruitful mother of children, Ps. cxiii. 9 and cxvii. 3, &c. On the other hand, nothing can be more absurd than the difficulty which Churchmen have raised about the meaning of the word *ἀδελφοί*, here: a difficulty which is founded upon nothing but the folly of the *Holy Catholic Church*. Because the *Church* has said that Mary died an old maid, *ergo*, say Churchmen, the words of Scripture must be misinterpreted in order to suit the theory of the *Church*. But such reasoning is unworthy of refutation: the *somnia* of the *Church* are good for nothing but to feed the wind. According to all principles of sound criticism, every word ought to be understood in its primary sense, unless there is something repugnant in the context: but there is no such repugnancy here. The primary meaning of *ἀδελφός* is *brother*, son of the same *mother*: a word peculiarly appropriate to the brethren of Jesus, who were sons of the same *mother*, but not of the same father. Besides which, the grouping, here and in c. xii. 46, absolutely requires that *ἀδελφοί* and *ἀδελφαί* should be understood in their primary sense of *brothers* and *sisters*. If the husband of Mary was dead, it was most natural that she should be found in company with her own sons, the brethren of Jesus: c. xii. 46: not with his *cousins*, which is an indefinite expression. So too, here. They speak of the relations of Jesus: and they mention first his father, the carpenter; then his mother, Mary; then his brothers, whom they name; then his sisters, whom they do not name. This is perfectly natural: but nothing could be more unnatural than to jump from his *mother* to his *cousins*: besides, a man's *cousins* include all mankind. Moreover, the distinction between *ἀδελφοί* and *ἀδελφαί* is most appropriate if they mean

brothers and sisters : but it is not usual in Greek, any more than in English, to distinguish between classes of male and female *cousins* : they are usually comprehended under the general description of *συγγενεῖς*. Luke i. 36. Again, if *ἀδελφός* here means *cousin*, then *μήτηρ* may mean *aunt*, or *grandmother*, or indeed any other relation.

Ἔκτορ, ἀτὰρ σύ μοι ἐσσι πατήρ καὶ πότνια μήτηρ,
ἥ δὲ κασίγνητος, σὺ δὲ καὶ θαλερὸς παρακοίτης. Z. 429.

So that, according to *Ecclesiastical* interpretation, the words of Matthew, xii. 50, *αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν*, ought to be rendered thus : "He is my *cousin*, and my *cousin*, and my *grandmother*." And in the following lines,

ὁ δ' εὐθὺς ἦσ' Εὐριπίδου ῥῆσιν τιν', ὡς ἐκίνει
ἀδελφός, ὃ λείξει καὶ τὴν ὁμομητρίαν ἀδελφὴν.

Ar. Nub. 1371, *ἀδελφός* ought to be rendered *cousin*, and *ὁμομητρίαν ἀδελφὴν*, *cousin*, *having the same grandmother*.

55. Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας] This is the reading of Tischendorf : the common reading, instead of Ἰωσήφ, has Ἰωσή, but Ἰωσήφ has the authority of the best MSS., and is more probable of itself : *Joseph* the husband of Mary seems to have named his eldest son by her, after the name of his own father, *James* : and his second son after his own name, *Joseph*. James and Jude, two of the sons here named of Mary, seem to be the authors of the Epistles which bear their respective names : but of her other sons Joseph and Simon, little or nothing else is said in N. T. But this *James* is identified by Paul as the *brother* of Our Lord, Gal. i. 19, Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου : in order to distinguish him from James, Zebedee's son, who was *cousin* and not *ἀδελφός* to Jesus : and from James, Alphee's son, who was a stranger to him. And *Jude*, the son of Mary, identifies himself by the words of his own Epistle, v. 1, Ἰούδας ἀδελφός Ἰακώβου. In all which, there is no difficulty to the reader of Scripture : the only difficulty has arisen from the Holy Catholic Church mixing up her own abominable leaven with the pure word of God.

56. οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶ] The names of the sisters of Jesus are nowhere mentioned in N. T. But it may be inferred from the word *πᾶσαι* here used, that they were more than *two* in number. Thus Mary appears to have had *four* sons, and at least *three* daughters, by her husband Joseph : all which children appear to be now grown up ; a remarkable confirmation of Luke i. 45.

XIV. 6. γενεσίῳ δὲ γενομένῳ] This is the reading of some of the best MSS. The common reading is *γενεσίῳ δὲ ἀγομένῳ*, for which there does not appear to be much authority, but which is retained by Wordsworth, and to which there is no

intrinsic objection. Another reading of MSS. is *γενεσίους δὲ γενομένοις*, which is adopted by Tischendorf. Indeed *γενεσίους* would be an excellent reading, if it were not followed by *γενομένοις*. So, 'Ἡρώδης τοῖς γενεσίους αὐτοῦ δείπνον ἐποίει. Mar. vi. 21, which is like the usage of the best Greek writers: *e.g.* Ar. Nub. 408.

νῆ Δί' ἔγωγ' οὖν ἀτεχνῶς ἔπαθον τουτί ποτε Διασίουσιν.

But it may be observed, that *γενέσια* does not mean here the *birthday*, but the *feast* celebrated in honour of the birthday. This usage of the word *γενέσια* is said to be different from that of early Greek writers, who called the birthday feast *γενέθλια*: *e.g.* Plato Alcib. i. p. 121, C. ἐπειδὴν δὲ γένηται ὁ παῖς ὁ πρεσβύτατος—πρῶτον μὲν ἐορτάζουσι πάντες οἱ ἐν τῇ βασιλείᾳ—εἶτα εἰς τὸν ἄλλον χρόνον ταύτῃ τῇ ἡμέρᾳ βασιλέως γενέθλια πᾶσα θύει καὶ ἐορτάζει ἡ Ἀσία. On the other hand, the *γενέσια* was a ceremony observed in honour of the dead, and which is alluded to by Herodotus iv. 26, παῖς δὲ πατρὶ τοῦτο ποιεῖ, κατὰπερ οἱ Ἕλληνες τὰ γενέσια. And the two words are thus distinguished by Ammonius: *γενέθλια καὶ γενέσια διαφέρει· γενέθλια μὲν γὰρ τάσσεται ἐπὶ τῶν ζώντων καὶ ἐν ᾗ ἕκαστος ἡμέρᾳ ἐγενήθη, αὕτη καλεῖται γενέθλιος ἡμέρα· γενέσια δὲ ἐπὶ τῶν τεθνηκότων, ἐν ᾗ ἕκαστος ἡμέρᾳ τετελεύτηκεν*. And it is easy to trace this distinction to the earliest Greek writer: for with him the word *γένεσις* involves the sense of *procreation*, the act of a father: *e.g.*

᾿Οκεανὸν τε θεῶν γένεσιν καὶ μητέρα Τηθύν. Ξ. 201.

᾿Οκεανοῦ ὅσπερ γένεσις πάντεσσι τέτυκται. ib. 246.

but *γενέθλη* is said of *birth* simply, without reference to any father: *e.g.*

τηλόθεν ἐξ ᾿Αλύβης ἄθεν ἀργύρου ἐστι γενέθλη. B. 857.

Besides which, another reason is offered by Lobeck, Phryn. 104, namely, that the Greeks had a superstitious dread of using the word *γενέσια* with reference to the *living*. But when the antient superstition died away, the usage which had been founded upon it, died with it: and thus we find in N. T. *γενέσια* put for *γενέθλια*. The words of Josephus, which are inaccurately cited by *Alford*, but which are, *ἐορτάζοντες τὴν γενέσιον ἡμέραν τοῦ παιδίου*, Ant. xii. 4, 7, have no bearing upon the question: for *γενέσιος ἡμέρα* never meant, nor could mean, anything else than the *birthday*.

15. *ὁφίας δὲ γενομένης*] This was the *first* evening: the feeding of the multitude took place between the two evenings. See Exod. xii. 6, Levit. xxiii. 5, and below, v. 23.

23. *ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι*] This is a remarkable testimony to the human nature of Jesus. Why did he

pray? Luke, iii. 21, 22, has told us: he prayed for the Holy Spirit of God, which was given in answer to his prayer: Luke iv. 1, Joh. iii. 34. Jesus was *Ἰησοῦς*: but he became *ἄνθρωπος* and in order that he might be able *συμπαθεῖν ταῖς ἀσθενείαις ἡμῶν*, Heb. iv. 15, he *ἐκένωσεν ἑαυτὸν*, Phil. ii. 7, *i. e.* disrobed himself of all the glorious attributes of *Ἰησοῦς*, and became the humblest of men. *Ἀνέβη εἰς τὸ ὄρος προσεύξασθαι* words which can have only one meaning, and which shew, that, unless the prayer was a mere counterfeit, Jesus required to be continually renewed by God's Holy Spirit: herein *ἡμῖν ὑπολιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσωμεν τοῖς ἴχνεσιν αὐτοῦ*. 1 Pet. ii. 21.

25. The common reading here is *ἐπὶ τῆς θαλάσσης*, and in *v. 26, ἐπὶ τὴν θάλασσαν*. But Tischendorf reads in *v. 25, ἦλθε πρὸς αὐτοὺς—περιπατῶν ἐπὶ τὴν θάλασσαν* and in *v. 26, ἐπὶ τῆς θαλάσσης* and this reading, which has the authority of some of the best MSS., seems to be preferable to the other: for the expression *ἐπὶ τὴν θάλασσαν* is due to the verb *ἦλθεν* or *ἀπῆλθε*, which comes before it. Jesus came down from the mountain *ἐπὶ τὴν θάλασσαν, περιπατῶν πρὸς αὐτοὺς*. But the disciples saw him *ἐπὶ τῆς θαλάσσης περιπατοῦντα*. This is like Eupolis, cited Schol. Ar. Av. 1297. Meineke ii. 511.

Ὁ Συνακόσιος δ' ἔοικεν ἥνικ' ἂν λέγῃ,
τοῖς κυνιδίοισι τοῖσιν ἐπὶ τῶν τευχίων·
ἀναβάς γὰρ ἐπὶ τὸ βῆμ' ὑλακτεῖ περιτρέχων.

So again we read in *v. 28, ἐλθεῖν πρὸς σε ἐπὶ τὰ ὕδατα* and in *v. 29, καταβάς περιπάτησεν ἐπὶ τὰ ὕδατα*. And so *ἐπὶ τὴν κεφαλὴν τοῦ Σωκράτους ἀπήλατο*. Ar. Nub. 147, *i. e.* leapt on to the head of Socrates. Otherwise is Mat. xxvi. 64. *ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ* *i. e.* coming on the clouds, as on a chariot.

28. *εἰ σὺ εἰ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα*] But what do these words mean? Let us see. First, then, it appears that Peter was unwilling to trust to what might be an optical illusion, and therefore calls upon his Master to give a *sign* of his presence. Jesus evidently approved of this, and gave the *sign* for which Peter asked. But there was another reason why Jesus should comply with Peter's request. For the words of Peter are symbolical: *κέλευσόν με πρὸς σε ἐλθεῖν*. Now Jesus bids *all* come to him: *δεῦτε πρὸς ἐμέ πάντες*, Mat. xi. 28. *καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω*, Joh. vi. 37. Besides which, Peter offers to come *ἐπὶ τὰ ὕδατα*, which were now violently agitated: which was an additional reason why Jesus should invite him to come on: *ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ*. Acts xiv. 22. The agitated waters are symbolical of the troubles of this life. *e. g.*

οἷός σε χεμῶν καὶ κακῶν τρικυμία
ἔπειρ' ἄφυκτος. Aesch. Pr. V. 1015.
Adversus rerum immersabilis undis. Horat. Ep. i. 2. 22.

So Psalm xlii. 7, and lxxxviii. 7, and Jonah ii. 3. Accordingly, Jesus said, Come. Then Peter began to walk over the waves toward Jesus. So far, he had done all well. He was not wanting in zeal for his Master. He began to walk towards him: but he could not reach him.

30. *βλέπων δὲ τὸν ἄνεμον ἰσχυρόν, ἐφοβήθη*] His courage forsook him, when he saw the violence of the wind. Here was an ominous prefiguration of the subsequent history of Peter's life. The symbol is easy. The wind agitates the water, therefore symbolises the Spirit of trial and persecution. Mat. vii. 25, 27. Thus Peter shewed himself to be one of those who *ἐν καιρῷ πειρασμοῦ ἀφίστανται*. Luke viii. 13. Mat. xiii. 21. But in the words of Matthew there are distinct notes of reference to other passages in Peter's life. He was frightened when he saw the wind *ἰσχυρόν*. So it was afterwards, when *ἄλλος τις*, one of whom history has not preserved the name, *δισχυρίζετο*, saying, Surely he too was with him. Luke xxii. 59. Moreover *ἄνεμος* is a symbol of *διδασκαλία*. Ephes. iv. 14, *ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας*. These words exactly describe what Peter is said to have done upon another occasion, Gal. ii. 12: *ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς*. Peter was frightened by the *ἄνεμος* of those who came from James. See also James, i. 6. The walking on the water, needs no explanation: nothing is too hard for JEHOVAH: Gen. xviii. 14. But the whole narrative affords a remarkable illustration of what Jesus says in another place: *ἐὰν ἔχητε πίστιν—οὐδὲν ἀδυνατήσει ὑμῖν*. Mat. xvii. 20. Here Peter shewed himself *ὀλιγόπιστος*, and therefore what had been perfectly easy, became impossible: *τῇ γὰρ πίστει ἐστήκατε*. 2 Cor. i. 24.

But besides the natural and obvious meaning of the events which are related in this chapter, they have a further symbolical meaning which is of the highest interest. For,

First, with regard to the feeding of the five thousand, it may be observed that it took place *between the two evenings*: a circumstance which is distinctly mentioned by Matthew, but by him alone; compare *vs.* 15, and 23. The narrative of Mark, c. vi, is consistent with Matthew, but is not equally precise in its language. This might be expected; Matthew was an eye-witness of the whole transaction: Mark related what he had heard. Now between the two evenings was the time for killing the Paschal Lamb; Exod. xii. 6, Levit. xxiii. 5. Thus the feeding of the five thousand appears to symbolise the last Passover. Jesus died between the two evenings: *i.e.* soon after three o'clock P.M. Mat. xxvii. 46, 50. And although five thousand and more were fed out of five loaves and two fishes, and every one ate as much as he liked, still there was a large surplus: which seems to mean that the righteousness of Jesus Christ is more

than enough, and much more than enough, for all those who will partake of the benefit of his Atonement. There is no limit to the wealth of JEHOVAH. In fact, the surplus food after feeding the five thousand, was greater than the original quantity. The stores of JEHOVAH not only are not exhausted, but actually seem to increase by subtraction from them. And there is a mysterious meaning in the descriptions of the fragments that remained over, in this, and in the following miracle, c. xv. 33. After the feeding of the five thousand, the surplus food filled *twelve* κόφινους, or *panniers*: this circumstance is mentioned, and the same word κόφινος is used, by all four Evangelists. But after the feeding of the four thousand, Mat. xv, Mar. viii, the surplus food is said to have filled *seven* σπυρίδας, or *baskets*. Matthew and Mark are careful to mention this circumstance, and to use the same word, σπυρίδας: the other Evangelists do not mention the feeding of the four thousand. It is impossible to suppose that a verbal distinction, so accurately observed by independent writers, was accidental or unmeaning. How then are we to interpret it? And here we must observe that both κόφινος and σπυρίς are old Greek words: e.g.

καὶ τοὺς κοφίνους ἅπαντας ἐμπλήρη πτερῶν. Ar. Av. 1310.
καὶ Κωπᾶδων ἐλθεῖν σπυρίδας. Id. Pac. 1005.

But at the time when the Gospels were written, the κόφινος seems to have been a part of the furniture of the mendicant Jew:

Judaeis quorum *cophinus* foenumque supellex. Juvenal, iii. 14.

cophino foenoque relicto,
Arcanam Judaea tremens mendicat in aurem. Id. vi. 542.

Besides which, the κόφινος carries with it an allusion to the bondage of the Israelites in Egypt. Ps. lxxx. 7. αἱ χεῖρες αὐτοῦ ἐν τῷ κοφίνῳ ἐδούλευσαν and Sidonius, cited by Ruperti in Juv. iii. 14: "Ordinis res est, ut Aegyptius Pharaon incedat cum diademate, Israelita cum *cophino*." Then it must be observed that the five thousand were fed *first*, the four thousand afterwards: thereby symbolising the Word of God, which was to be preached to the Jew *first*, and then to the Gentile: Acts xiii. 46, Rom. i. 16. Thus the twelve κόφινοι that remained over at the first feeding, appear to be reserved for the δωδεκάφυλον of the house of Israel: Acts xxvi. 7. The word κόφινος is not elsewhere used in N. T. except with reference to the feeding of the five thousand. On the other hand, the *seven* σπυρίδες, which remained over at the second feeding, appear to be reserved for the *Gentiles*; who are afterwards mentioned as consisting of *seven* ἐκκλησίαι, Apoc. i. 4. The word σπυρίς is used by Matthew and Mark with reference to

this second feeding, but not elsewhere: and there is only one other passage in N. T. where the word *συνυψ* occurs; namely, Acts ix. 25, where the future Apostle of the *Gentiles* was let down from the wall of Damascus *ἐν συνυψίδι*.

Secondly, the events which followed after the feeding of the five thousand, are a symbol of the subsequent history of the disciples of Jesus. Thus, *vs.* 22, 3, Jesus bade his disciples take ship, and set out on their voyage across the lake: himself went up into the mountain to pray. That is, Jesus took leave of his disciples, and sent them away upon their missionary voyage: Mat. xxviii. 19. Mar. xvi. 16. He then ascended into heaven, and interceded for us. Mar. xvi. 19. Luke xxiv. 51. Acts i. 9. Here it must be observed, that the Sun was still above the horizon: the *second* evening had not come on. This exactly agrees with history: Learning continued for some centuries after the death of Jesus Christ. But after Jesus had gone up into the mountain, *ὅψια ἐγένετο* *v.* 23. This was the *second* evening: the Sun had now set. And the ship was now *μέσον τῆς θαλάσσης*, *v.* 24: *καὶ σκοτία ἤδη ἐγγόνει*, Joh. vi. 17. The words *μέσον* and *σκοτία* clearly point to the *darkness* of the *Middle Ages*. And now we see that the time of the voyage across the lake represents the interval of time between the Ascension of Jesus Christ and his second coming *ἐν τῇ συντελείᾳ τοῦ αἰῶνος* Mat. xiii. 40, 49. However the ship which carried the disciples was now pursuing its weary voyage in the dark; struggling with the wind of controversy, and the waves of troublous times: *v.* 24. The darkness of the Middle Ages had now set in: the Bible was locked up in a learned language which few understood: and the circumstances of the times were adverse to the acquisition of a knowledge of God. But in the fourth watch of the night, Jesus advanced towards them, *v.* 25. This exactly agrees with history. After three fourths of the long night of ignorance had passed away, when the Art of Printing had been discovered, and Learning was beginning to revive, then the knowledge of the WORD OF GOD began to dawn upon the minds of thinking men. Then came the Reformation. But it is said that Jesus came to his disciples, *walking on the water*, *v.* 25, which was now violently agitated, Joh. vi. 18. So it was afterwards. The Reformation took place in troublous times, and met with violent opposition. But Jesus had come down from the *mountain* of *v.* 23. This identifies him with the Angel of the Reformation, Apoc. x. 1, who is there said to come down from *heaven*: and who is there clearly shewn to be *ΓΕΝΩΑΗ*, by the accompaniments of the *Cloud*, and the *Rainbow*, Gen. ix. 13: a passage of which we may see an obscure tradition in the words of Homer,

ἵρισσι εὐκότες, ἄς τε Κρονίων
ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων. Δ. 27.

Like to the Rainbow aloft, which man's great Maker aforetime
Planted amid th' high Clouds, for a sign unto Earth's generations.

And as Jesus came *περιπατῶν ἐπὶ τὴν θάλασσαν*, so the Angel of Apoc. x. 2, put his right foot *ἐπὶ τὴν θάλασσαν*. Then we read, v. 26, that when the disciples saw him walking on the water, they suspected some optical illusion, and cried out for fear. This agrees with history. The Reformation was regarded by many with alarm and incredulity. Can this, so different from what the Holy Catholic Church has taught, can this indeed be the Word of God? But Jesus assured them by his voice, v. 27. This seems to be the same voice with that of the Apocalyptic Angel, x. 3, who also held in his right hand a Little Book, open, x. 2: an obvious allusion to the discovery of the art of Printing, and the translation of the Scriptures into the languages of modern Europe. Thus the disciples were assured by the voice of Jesus. They read the Little Book that was now opened to them, Apoc. x. 10, and recognised the WORD of GOD. The sheep of Jesus knew his voice: Joh. x. 4. But Peter insisted upon walking over the waves to meet Jesus. And he was invited to do so. Accordingly, he stepped down from the ship, and began to walk upon the waves; vs. 28, 9: i.e. he left a position of comparative ease and security, in order to do what was difficult and dangerous; to walk upon water. This is a difficult symbol: but it seems to be explained by the subsequent history of the Reformers. They began boldly, and exposed monstrous corruptions of the Holy Catholic Church: but they did not go on to complete what they had begun: they had thrown themselves into a sea of troubles, and they encountered many trials and persecutions; but as time wore on, they lost heart: they saw the wind of controversy strong against them, v. 30, and they *sank* into a state of inaction. Thus Jehu destroyed Baal out of Israel: but he still clave to the sins of Jeroboam: 2 Kings x. 28. And now we seem to have reached a point beyond which history does not carry us: for the next thing that we read, is, that as soon as they came on board the ship, the wind (of controversy) fell, v. 32: an event that has not yet happened.

XV. 1. *γραμματεῖς καὶ Φαρισαῖοι*] These are often found together in N. T. e.g. Mat. xxiii. 2, 13, &c. The *γραμματεῖς* were the teachers of the people, and may be called the Clergy of the Jews: the Pharisees were a sort of High Church party, who attached immense importance to the traditions of man, and to ritual observances: so that *γραμματεῖς καὶ Φαρισαῖοι* answer to the modern description of Clergy and High Churchmen. The discourse which follows, is an apt illustration of the value of their opinions.

2. *διὰ τὴν μάθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν προσβυ-*

τέρων] *i. e.* How dare your disciples to disregard an ordinance of the *Church*? It is plain from the way in which they put this question, that they thought it unanswerable: just as if a man were bound to do a thing merely because the *Church* says he ought to do it. They do not attempt to enforce their argument by citing a word of Scripture: therein exactly resembling the modern *Churchman*, who looks upon his *Church* as if she were endowed with infallible wisdom, and who refers to the *Prayer Book*, as a work of incontrovertible authority. Nothing can be more absurd. The *Church* is merely a congregation of men: and Scripture has in the strongest manner cautioned us against relying upon the authority of the *Church*. Jerem. xvii. 5. Cursed is the man who trusteth in man, who maketh flesh his arm, whose heart departeth from ΙΕΗΟΥΑΗ.

3. διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ] Here it may be observed that Jesus addresses another question to the Pharisees: but he gives no answer to their question: he treats it with the silence of contempt. It was wholly unnecessary to give a reason why the disciples disregarded an ordinance of the *Church*: they were under no obligation to regard it.

4. ὁ γὰρ Θεὸς εἶπεν] This is the reading of B and D, and is adopted by Tischendorf: the common reading, instead of εἶπεν, has ἐνετείλατο λέγων.

5. *he shall be free*] These words are wanting in the original Greek, but are a necessary addition in the translation, in order to complete the sentence which Jesus puts in the mouth of the Pharisees. What follows, are his own words. *Wordsworth's* note here is an excellent illustration of this passage, which is not free from difficulty, and which is miserably rendered in E. V.

6. ἡκυρώσατε τὸν λόγον τοῦ Θεοῦ] τὸν λόγον is the reading of B and D, but is rejected by Tischendorf, who reads τὸν νόμον the common reading is τὴν ἐντολὴν. The meaning here is, that the plain commandment of God for the son to honour his father and mother, was evaded by the Pharisaical precept to give to the *Church*.

9. διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων] This is the heaven of the Holy Catholic Church. Mat. xiii. 33, and xvi. 6. To invent a lie, to believe it, to publish it, and then to require all mankind to believe it, has always been the practice of a corrupt Church: adding ridiculous fables to the pure Word of God. The English Churchman can point to the Church of Rome as an illustration of this practice: but we must remember, that in order to see clearly the faults of another Institution, we must first cast the beam out of our own eye: Mat. vii. 5. It is mere hypocrisy for one to talk about the corruptions of the Church of Rome, who approves of some of the worst of them which are retained by the Church of England. Such are to be seen in our Baptismal Service, which supposes that an infant

child baptized with water, is simultaneously *regenerated* by the operation of God's Holy Spirit; and in our Ordination Service, where the Bishop laying his hand upon the Priest's head, professes to confer upon him the Holy Spirit of God. These are Ecclesiastical fictions, for which there is not the slightest foundation in Scripture: but these are things which the Dignitaries of the Church of England are not unwilling to retain. The Laity know better. The Church of Rome is a mere *πορνών*, already in a state of helpless decrepitude, and whose end is probably not far off. But she has her friends among English *Churchmen*.

11. *οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα*] These words refer immediately to the Pharisaical washing of hands before eating. The Pharisees held, that unwashed hands would defile the food; which, taken into the mouth, would then defile the man. Jesus therefore tells the people that a man is not defiled by what goes *into* his mouth. But it is worthy of observation, that the Pharisaical usage which is the subject of this illustration, was not only innocent in itself, but positively beneficial: cleanliness is a virtue in all, and few like to eat with dirty hands. The error of the Pharisees lay in attaching undue importance to an ordinance of the *Church*.

12. *οἱ Φαρισαῖοι ἐσκανδαλίσθησαν*] The High Churchmen did not like being brought to book. It is so at the present day. The Churchman will speak from the Pulpit, where he has all the talk to himself: but if any reader of Scripture will call his attention to the written word of God, and point out some of the monstrous falsehoods in the *Prayer-book*, the Churchman will immediately endeavour to slink out of the discussion.

15. *φράσον ἡμῖν τὴν παραβολήν*] Peter had not at all understood the foregoing illustration, and supposed it to be symbolical of something else: whereas Jesus had spoken no *Parable* at all, but intended his words to be literally understood.

26. *οὐκ ἐστὶ καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων*] The Jews were to be fed *first*: then the Gentiles, Rom. i. 16. Acts xiii. 46. The interposition of this incident in Matthew's narrative between the feeding of the five thousand, and that of the four thousand, seems to have been intended to throw light upon the symbolical nature of those two miracles. See on c. xiv.

30. *κυλλούς*] This word does not exclusively mean those who are crippled in the *hand*: which however is most falsely asserted by *Jerome*, and eagerly gulped down by *Alford*, who has here gone out of his way to shew his learning. On the contrary, the earliest usage of the word *κυλλός* is found in Homer, who applies it to the *leg*, and to that limb only: *e.g.*

χάλκεον ὃν ῥ' αὐτὸς ποιήσατο Κυλλοπόδιον. Σ. 371.

And Ὅρσοο Κυλλοπόδιον. Φ. 331. And as *κυλλός* is not confined to the hand or arm, so neither is *χυλός* confined to the leg.

Thus Schol. Aristoph. in Eq. 1085, says: κυλλοὺς δὲ Ἀττικοὶ καλοῦσιν ἐπὶ ποδῶν καὶ χειρῶν ὁμοίως· καὶ χωλοὺς τοὺς χεῖρα πεπιρωμένους. Εὐπολὶς· ὅτι χωλὸς εἰς τὴν χεῖρα σφόδρα.

Idem in Av. 1379. τὸ μὲν κυλλὸν ἐπὶ τοῦ ποδὸς ἴτασσον· Ὅρσοο Κυλλοπόδιον. Τὸ δὲ χωλὸν ἐπὶ τῆς χειρὸς, ὡς Εὐπολὶς.

ὅτι χωλὸς ἐστὶ τὴν ἐτίραν χεῖρ', οὐ λέγεις.

31. κυλλοὺς ὕμεις, χωλοὺς περιπατοῦντας] Here is a remarkable instance of the precision of the language of N. T. The cure explains what was the malady. The χωλοὶ now περιπατοῦν the κυλλοὶ, i. e. cripples in all or any limbs, were now made sound of limb. This last cure was omitted in the Latin translation used by Jerome, as appears from his words cited by Alford, but which Alford did not understand. Jerome accordingly omitted it in his Vulgate; which perhaps was the best thing that he could do, for he never understood the Greek.

XVI. 3. σημεῖα τῶν καιρῶν] In the figurative language of Prophecy, the visible heaven or sky, οὐρανός, is frequently used as a symbol of the Political Atmosphere in which we live: and the words of Jesus here are an evident recognition of that symbol. In effect, he tells the Jews, that the heaven above them was full of signs to those who would read them, but which they would not read.

5. ἐπελάθοντο ἄρτους λαβεῖν] This incident appears to have a symbolical and important meaning. For it stands in a manner isolated from the rest of the narrative. It is obviously unconnected with what precedes: and Jesus himself tells us that it is not to be connected with his discourse which follows. Why then was it mentioned? For no consequences are said to have followed from this want of bread. The incident must therefore explain itself. Nor are the symbols difficult. The ship with the disciples on board, represents the Christian ἐκκλησία: the voyage across the lake, represents their progress through time: the bread which they forgot to take, means the Bread of Life; which is the WORD OF GOD: John vi. 35. Thus the narrative is in fact a Prophecy that the disciples of Jesus Christ would, after a time, lose all knowledge of the Word of God: a prophecy which exactly agrees with Amos viii. 11, 12, and which has been fulfilled to the letter in the subsequent history of Christianity. Cf. Apoc. xi. 7.

6. προσέχετε ἀπὸ τῆς ζύμης] These words are explained by Jesus himself: they were spoken without reference to the bread which the disciples had forgotten to take with them, and were understood to be a general direction to beware of the teaching of Churchmen. But although Jesus expressly declares that his words have no reference to the natural bread which the disciples had forgotten to bring with them, the context shews that he did in fact refer to the symbolical meaning of that incident. Here may be seen a striking proof of the inscrutable wisdom of

JEHOVAH, first in the disposition of these events, and secondly in the inspiration of this wonderful narrative. The *whole* must be understood symbolically. Thus as the *leaven* means *doctrine*, so the disciples symbolise the Christians, and the Pharisees and Sadducees symbolise the Churchmen of every age. And now we may see the connexion between this discourse and the incident immediately preceding: and the reason for their juxtaposition in the narrative. Jesus knew that a time would come when his disciples would be left without the Bread of Life: and he knew *how* it would arise: namely, by the universal corruption of the Holy Catholic Church. He knew that a Strange Woman would put *leaven* into the three bushels of flour, until the whole was leavened; Mat. xiii. 33: and he now cautions his disciples against it. *Beware of the teaching of Churchmen*. But as this caution is a most important one, so the meaning of it has not been left in obscurity. For in Luke, xii. 1, we find the same caution given, but with the addition of a note of explanation; to wit, προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. What Jesus meant by ὑπόκρισις, must be determined by his own words: e.g. ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Mat. vii. 5. Here is an obvious token of the High Churchman in every age. He can pour out phials of wrath upon the head of any sectarian or heretic: but he can see nothing wrong in his own Church: he looks upon her as infallible: her ordinances must not be disregarded, her tenets must not be disputed, by those who would be saved. This is the sickening hypocrisy against which Jesus cautions his disciples. *Beware of the hypocrisy of High Churchmen*. There would be no Popery, if there were no High Church.

17. μακάριος ἐὶ Σίμων] To know that Jesus is JEHOVAH, is one of those things which a *natural* man can neither understand, nor teach: it must be spiritually discerned, 1 Cor. ii. 14, and it will earn a special blessing. Another lively instance of this discernment is recorded by John, i. 50: and another by Luke, xxiii. 40.

18. σὺ εἶ πέτρος] It is painful to witness the absurdity of E. V. here. They say, *Thou art Peter*: words which are not a translation, which mean nothing of themselves, and which have no reference to the context. But it is easier to censure a wrong translation, than to give a right one. The meaning of this passage is important, and requires to be thoroughly investigated. The first question is, What is meant by πέτρος; And here it must be observed that πέτρος does not mean a *Rock*. It is said by *Alford* with his usual levity, that *the termination is only altered to suit the masculine appellation*. But this is altogether erroneous. No such alteration would have been necessary, according to Greek usage. If Jesus had meant to call Simon a *rock*, he might

have said *ὃ ἐστὶ πέτρα* just as Paul says *ἡ δὲ πέτρα ἦν ὁ Χριστός*. 1 Cor. x. 4. So Jesus is called *πέτρα σκανδάλου*, Rom. ix. 33, and 1 Pet. ii. 7.

A man may have a feminine appellation. *E.g.* Ar. Av. 1564.
Χαιρεφῶν ἡ νυκτερίς.
 Plato Com. cited Schol. Ar. Nub. 109.

*ὃ θεὸς Ἡρόνυχς, νῦν γὰρ εὐδαίμων ἔφυνε,
 καὶ Γλαυκῆτης ἡ ψῆττα, καὶ Λεωγόρας,
 εἰ ἔγητε τερπνόν, οὐδὲν ἐνθυμούμενοι.*

Secondly, *πέτρος* and *πέτρα* are not synonymous expressions. They are samples of the same material, but of very different magnitudes. *Πέτρος* is a fragment of rock or stone, such as a man may throw with his hand : *e.g.*

*ἐτέρηφι δὲ λάξετο πέτρον
 μάρμαρον, ὀκρίενθ', ὃν οἱ περὶ χειρὶ ἐκάλυψεν.* Π. 734.
εἶσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῃ. H. 270.
κορυφῆς ὑπερτέλλοντα δειμαίνων πέτρον. Eur. Orest. 6.

But *πέτρα* is commonly said of a Rock that is immovable, and of unlimited magnitude : *e.g.*

*νῦν δὲ που ἐν πέτρῃσιν, ἐν οὐρεσιν οἰοπόλοισιν,—
 ἔνθα, λίθος περ ἑοῦσα, θεῶν ἐκ, κήδεα πέσσει.* Ω. 614.
ἡ γὰρ θ' ἑὴν ἱρῆος κοίλῃν εἰσέτατο πέτρῃν. Φ. 494.
*ὀλοοτρόχος ὡς ἀπὸ πέτρης,
 ὄντε κατὰ στεφάνης ποταμὸς χειμάρρους ὄσε,
 ῥήξας ἀσπέτῳ δμβρῷ ἀναίδεος ἔχματα πέτρης.* N. 139.
*οἱ δ' ἀπὸ πετράων ἀνδραχθεῖσι χερμαδίοισι
 βάλλον.* κ'. 121.
εἰσάτο χώρος ἀριστος Λεῖος πετράων. ε'. 442, and η'. 281.
ἡ κατὰ πετράων βαλόμεν ἐρύσαντας ἐπ' ἄκρας. θ'. 508.

So it is in N. T. The word *πέτρα* is used in divers places, literally and metaphorically ; but *πέτρος* is never said except of the Apostle Peter. And there was a reason for this. For *Πέτρα* is a Scriptural symbol of *JEHOVAH* : 1 Cor. x. 4, Exod. xvii. 6, Numb. xx. 11, Psal. lxxvii. 15, Rom. ix. 33, 1 Pet. ii. 7. And Jesus applies this symbol to himself ; Mat. vii. 24, Luke vi. 48. Therefore it would have been most inconvenient to apply the same word to the disciple and to the Teacher : to make the servant equal to the Master : to make man equal to *JEHOVAH*. Accordingly we find that *πέτρος* and *πέτρα* are carefully distinguished in N. T. But still it may be asked, If *πέτρος* means *stone*, and not *rock*, why was Simon called *πέτρος*, and not *λίθος* ; For *πέτρος* is a poetical word, answering to *λίθος* in common prose. This is a most important question. For it must be

allowed that *πέτρος* and *λίθος* are words of precisely the same meaning, and differ only in usage. Thus Euripides says :

Διὸς πεφυκὼς, ὡς λέγουσι, Τάνταλος
κορυφῆς ὑπερέλλοντα δειμαίνων πέτρον. Orest. 5.

But other Poets speaking of the same stone of Tantalus, use the word *λίθος*. e. g. Archilochus, cited Porson in Orest. 5,

μηδ' ὁ Ταντάλου λίθος Τῆσδ' ὑπὲρ νήσου κρεμάσθω

and Pindar, Olymp. i. 91,

κόρυφ' ὅ' ἐλ' ἄταν ὑπέροπλον,
τὴν οἱ πατὴρ ὑπερκρέμασσε' αὐτῷ, λίθον
καρτερὸν, τὸν αἰεὶ μενοι-
νὼν κεφαλᾷς βαλεῖν,
εὐφροσύνας ἀλάττει.

Id. Isthm. viii. 20,

ἐπειδὴ τὸν γε Ταντάλου λίθον,
τὸν ὑπὲρ κεφαλᾷς,
παρὰ τις θεὸς ἄμυν ἔτρεψεν.

And it is very remarkable, that John uses the word *πέτρος*, not only as the *name* of Simon, but also in *explanation* of his name of Kephas. John i. 43. But how could John, an illiterate and common man (Acts iv. 13), use the *poetical* word *πέτρος*, when the common word *λίθος* was ready to his hand? The answer is that *λίθος* had already been used as a Scriptural symbol of Jesus Christ : Dan. ii. 34, 35, 45. Psal. cxvii. 22 : and it would have been most inconvenient to call his disciple by the same name with himself. Another word was therefore used. Here is a wonderful proof of the verbal inspiration of Holy Scripture. Here is to be seen the finger of JΕΗΟΥΑΗ.

— καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν] But who, and what, is meant by *ταύτῃ τῇ πέτρᾳ* ; This is a question of Greek criticism : from which, it is clear that *πέτρα* does not, and cannot, mean *Peter*, who was called *πέτρος* just now : else, what a wretched ambiguity would be here, and how unlike to the rest of Scripture, which is always a model of clearness and precision. Matthew changes his *word* from *πέτρος* to *πέτρα* from which the obvious inference is, that he intended a different *thing* : so that this last expression cannot be understood of *Peter*. Who then is intended by *πέτρα* ; The answer is to be found in the collateral usage of N. T. which shews that wherever the word *πέτρα* is used metaphorically, it is said of Jesus Christ, and of him alone. Besides which, those who hear the words of Jesus

and do them, are said *οικοδομεῖν ἐπὶ τὴν πέτραν*, Mat. vii. 24, Luke vi. 48 : a like expression to what is used here, and which must be understood in like manner. The only sure foundation is Jesus Christ. Then again *ταύτῃ τῇ πέτρᾳ* can easily be understood in the *first* person, like *τοῦτον τὸν λίθον*, Mat. xxi. 44, *τὸν ναὸν τοῦτον*, John ii. 19, *οὗτός ἐστιν ὁ ἄστρος*, John vi. 58 : but it is contrary to the usage of N. T. to apply the pronoun *οὗτος* to the *second* person, as is done by the dramatic Poets of Athens. So that *ταύτῃ τῇ πέτρᾳ* must mean Jesus, and not Peter. *Πέτρα* must be understood of *JEHOVAH*. Still, it may be asked, if the words *ταύτῃ τῇ πέτρᾳ* do not mean *Peter*, where is the connexion between the words *σὺ εἶ πέτρος*, and those which follow ? The answer is, In the word *οικοδομήσω*. *Stones* were the material, which the *Builder* would use. He would build *with* stones, *on* the Rock. The disciples of Jesus are in N. T. frequently symbolised by *stones* : *e. g.* Mat. iii. 9, xxi. 42, 1 Pet. ii. 5, &c. So that the words *σὺ εἶ πέτρος* appear to mean, *Thou art one of the stones which I will use in the building of my congregation upon earth*. The kingdom of Jesus Christ is the kingdom of the *Stone* : Dan. ii. 34, 35, 45. 1 Sam. xvii. 49, 50.

— *τὴν ἐκκλησίαν*] This is the first instance of the word *ἐκκλησία* occurring in N. T. and it is worth while to enquire what the word means. Nothing can be more dishonest than E. V. in this particular. To render *Ἐκκλησία* by *Church*, is not a translation, but a fraud : it is in fact locking up the meaning of Scripture in a hard word. The cause of this most dishonest rendering is to be seen in the *Regulations* imposed by King James I. upon E. V. one of which was, "That the old *Ecclesiastical* words be kept, as *Church* not to be translated *Congregation*." Just as if a right translation of Scripture were to be made by Royal Mandate. It is difficult to imagine a more absurd, or more mischievous interference with a work that was intended to be good. If the written word of God is to be translated aright, the mind of the Translator must be free to choose his own language. The word *ἐκκλησία* is an old Greek word, whose meaning was stamped upon it by usage, long before N. T. was written. Its original meaning is, not an *assembly*, lawful or unlawful, but an *evocation*, or *calling out*, of the people to meet for the despatch of business : *i. e.* a *summons*. *E. g.*

ὡς νῦν, ὅπου ὁδοῦ κυρίας ἐκκλησίας
ἑωθινῆς, ἔρημος ἡ πνύξ αὐτῇ·
οἱ δ' ἐν ἀγορᾷ λαλοῦσι, κάτω καὶ κάτω
τὸ σχοινίον φεύγουσι τὸ μεμλωμένον. Ar. Ach. 19.

Here was an *ἐκκλησία*, but no attendance. So again,

ἔσπευδε ταχέως ὡς τὸ τῆς ἐκκλησίας
σημείον ἐν τῷ Θεσμοφορίᾳ φαίνεται. Id. Thesm. 277.

Then, by a very easy transition, the same word, *ἐκκλησία*, came to mean not only the summons, but also the people who attended the summons. *E.g.* Ar. Ach. 56.

ἄνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν,
τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε
σπονδὰς ποιῆσαι καὶ κρεμάσαι τὰς ἀσπίδας.

Thus *Ἐκκλησία* means a *meeting, assembly, or congregation* of the people called out by legal summons, for the despatch of business, whether legislative, judicial, or other. Thus it was a most apt denomination for an assembly or congregation of men, called by God out of a corrupt and heathen world, to meet and join in the worship of *JEHOVAH*. Accordingly we find it used in N. T. to denote an assembly or congregation of men, convened sometimes for a secular, sometimes for a religious purpose. The usage and meaning of this word in N. T. are exactly like what we see in Aristophanes; as may be seen by comparing the following expressions:

οἱ γὰρ πρυτάνεις λύουσι τὴν ἐκκλησίαν. Ach. 173.

καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν. Acts xix. 41.

The same word *ἐκκλησία* is used, and with a like meaning, in the Septuagint; *e.g.* 1 Kings viii. 14, καὶ πᾶσα ἐκκλησία Ἰσραὴλ εἰσῆλκε· *i.e.* the Congregation of Israel. And in Acts vii. 38, the Israelites are called *ἐκκλησία ἐν τῇ ἐρήμῳ* which is a manifest recognition of the language of the Septuagint. Here is to be seen the wisdom of *JEHOVAH*, guarding against the frauds of Ecclesiastical writers, and providing for the exposure of them. For the word *ἐκκλησία* in N. T. is neither a new word, nor an old word with a new meaning, but a good Greek word whose meaning was already settled and free from all ambiguity, and it is never used in N. T. with a different meaning from what an Attic writer would have given to it. But the pure word of God was soon to be adulterated by man. The *ἐκκλησία*, or *church*, of Ecclesiastical writers is a very different thing from the *ἐκκλησία* of Scripture. The Churchman professes his belief in *The Holy Catholic Church*: but no such belief is inculcated by Scripture; on the contrary, Scripture pronounces a curse on every such believer. Cursed is the man who trusteth in man: Jerem. xvii. 5. *The Church* is merely a congregation of men. Again, the Churchman looks upon his *Church* as incapable of error: but Scripture says expressly that no man is free from error: 1 Kings viii. 46. The Churchman often uses the word *Church* to denote the Teachers of religion, as distinct from the Laity: whereas the *Ἐκκλησία* of N. T. means not the Shepherds of the people, but the flock or congregation. Thus Paul tells the Overseers *ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ*: Acts xx. 28.

Other instances might be adduced to shew that the *Church* of the Churchman is a thing wholly different from the *ἐκκλησία* of Scripture. The translators of E. V. were under Royal Mandate to translate *church*: and they did so. But the modern Critic has an easy task, as well as a plain duty, to point out this error, and to correct it.

— οἰκοδομήσω μου τὴν ἐκκλησίαν] There is no *solecism*, and nothing unusual in this expression: on the contrary, many like expressions occur in N.T. *E.g.* ἀκούει μου τοὺς λόγους Mat. vii. 24, 26. ἐλήσόν μου τὸν νότον Mat. xvii. 15. καθελὼ μου τὰς ἀποθήκας Luke xii. 18, &c. So it is in the best Attic writers: *e.g.*

ἀπομυζάμενος, ὃ δὴμ', ἐμοῦ πρὸς τὴν κεφαλὴν ἀποψῶ. Ar. Eq. 910.
κού μηποτέ σου παρὰ τὰς κάννας οὐρήσω μηδ' ἀποπάρδω.

Id. Vesp. 394.

κηρὸν διατήξας, εἴτα τὴν ψύλλαν λαβὼν

ἐνέβαψεν ἐς τὸν κηρὸν αὐτῆς τῷ πόδε. Id. Nub. 149.

ἐγῶδα συντρίψω γὰρ αὐτοῦ τοὺς χόας. Cratinus, Athen. 494. B.
εἰ σε φιλήσειεν Ἀρίστουλλος φάσκων αὐτοῦ πατέρ' εἶναι.

Ar. Eccl. 647.

But although there is nothing unusual in the disposition of these words, there is much to admire in the care and precision with which the whole sentence is framed. Jesus says, ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν where it will be observed that πέτρα stands at the beginning, and ἐκκλησίαν at the very end of the sentence: and why? In order that the meaning of the next clause may not be mistaken, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς where αὐτῆς must refer to the *last* antecedent, *i.e.* ἐκκλησίαν which seems to have been brought forward, while πέτρα was thrown back, in order to guard against any error which might arise from accidental transposition. It seems hardly necessary to observe that there is nothing in these words to give to Peter any precedence over the other disciples. He was a *Stone* to be used in the new building, but nothing more. Still less is it necessary to notice the pretensions of the Bishop of Rome, who calls himself *Successor of Peter*, but who resembles Peter in nothing but his hypocrisy and shameful denial of his Master. In fact the Bishop of Rome is merely Superintendent of one vast Brothel, whose burning we hope to see before long. For as his crime is the same with Sodom, Apoc. xi. 8, his punishment will be the same: Apoc. xviii. 8, and xix. 3.

— καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς] These words seem to constitute an important prophecy. But what is meant by πύλαι ᾗδου; And here it must be observed that the word ᾗδης does not often occur in N.T. and the expression πύλαι ᾗδου is found here only. But πύλαι ᾗδου is a very old Greek phrase, and means *the gates of the grave*: and as Matthew has borrowed the words, he must be supposed to intend the same thing. And the figure

is most appropriate: for the terror of the grave is in its Gate: which, in ordinary cases, opens only to receive its victim, and then apparently closes upon him for ever. *E.g.*

ἐχθρός γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν. I. 312. ξ. 156.

ἡ δ' ἔβη εἰς Ἀΐδαο πυλάρταο κρατεροῖο. λ'. 276.

What Homer calls Ἀΐδαο πύλας, Euripides calls σκότου πύλας

ἦκω, νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπὼν, ἔν' Ἀΐδης χωρὶς ᾄκισται θεῶν. Hec. 1.

Besides which, ᾄδης is elsewhere in N.T. said of the *grave*: thus, Acts ii. 27, Peter cites the words of David, οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδου, and explains it of Jesus Christ that his dead body, ψυχὴ, was not *left* in the grave. It was *put* in the grave, but did not *remain* there. So 1 Cor. xv. 55. πού σου θάνατε τὸ κέντρον, πού σου ᾄδη τὸ νίκος; This passage is important, as shewing that θάνατος and ᾄδης are not to be confounded with each other: they do not mean the same thing. The body may die, and yet not be buried. Apoc. xx. 13. ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκρούς, καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκρούς. The *grave* gave up the dead that were *buried*, and the *sea* gave up the *unburied*. Thus in the passage before us, πύλαι ᾄδου means *the gates of the grave*; and Jesus says that they shall not prevail over his congregation: in other words, that his congregation shall not be *buried*: πύλαι ᾄδου being a poetical expression for ᾄδης. The writers of N.T. are most accurate observers of the proprieties of the Greek language: but this does not shew itself to the casual reader: for the excellencies of Holy Writ are φωνᾶντα ξυνορούσιν ἐς δὲ τὸ πᾶν, ἐρμηνέων χαρίζε. Then what is the meaning of the prophecy that The Congregation shall not be buried? The symbol is easy: those who are *buried*, are extinguished and forgotten. Job vii. 9. "The cloud is consumed and vanisheth away: so he that goeth down to the grave, shall not come up." Thus Jesus in effect says that His congregation upon earth shall never be utterly extinguished and forgotten: a prophecy of which history attests the truth. But he also tells his disciples in other places, *e.g.* Mat. xxiv. 9—13, that they would meet with every kind of ill usage, short of utter extinction. This exactly agrees with Apoc. xi. 3—12: the Witnesses of Jesus were to be *killed*, v. 7; but not to be *buried*: v. 9. But this Prophecy must not be understood of the *Visible Church*, which is a very different thing from the Congregation or ἐκκλησία of Jesus Christ. In fact it was the Holy Catholic Church that put to death the Witnesses of Jesus: and she would do so again, if she could. Thus Bishop Pearson, in his Exposition of the Creed, Art. 9, has, amid much falsehood, asserted one truth, that "The Holy Catholic Church *exacts* absolute obedience from all men to the commands of Christ:" which indeed she has done, making herself the Judge of that obedience, and putting to death those who refused to render it.

19. καὶ δώσω σοι τὰς κλεῖδας] This is an easy symbol. Keys are used to open doors. Thus to Peter was given the power of *opening* the kingdom of heaven, that is, of admitting the *first* converts to Christianity: as we read that he afterwards did, Acts ii. 14. But these words of Jesus contain no promise to any but Peter: δώσω σοι does not mean δώσω τῇ ἐκκλησίᾳ: the promise is personal, and has had its fulfilment. *The Clergy* do not succeed to the promises which were made to the first Apostles, nor do the Clergy hold the keys of the kingdom of heaven; although it is true that they may open the kingdom to the ignorant, by preaching the truth: and they may also shut up the kingdom of heaven before men, Mat. xxiii. 14, as many of them have done, by preaching abominable falsehood and error. But although the Clergy may be useful when they do their duty and speak the truth, their offices are wholly unnecessary to those who can read Scripture for themselves. *The Church*, and the Ministers of the Church, are not infallible; and the greatest ignorance of Scripture is to be seen in the writings of *Churchmen*.

— καὶ ὁ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς] This promise was made to the other disciples, almost in the same words, Mat. xviii. 18. And it is important to enquire what it means. In order to do so, we must look at the other places where the verbs δεῖν and λύειν occur. These are neither many nor difficult. And they show that wherever the words δεῖν and λύειν are used metaphorically with reference to the influence of Satan over man, they are said of bodily infirmity. *E.g.* Mar. vii. 35, ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ. Luke xiii. 16, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου; Thus the words of Jesus appear to mean, that his disciples should heal, and also should inflict, bodily infirmity. And we find that afterwards they did so. Thus Peter exercised the power of *loosing*, Acts iii. 6: and of *binding*, Acts v. 5. See also Acts xiii. 11, 1 Cor. v. 5, 1 Tim. i. 20, where Paul appears to have exercised the power of *binding*. Both Peter and Paul appear to have healed the sick in instances too numerous for the historian to particularise: Acts v. 15, and xix. 11. But it may be here observed, that the disciples had no power to do more than *utter* what the Holy Spirit *prompted*: it was not Peter, but ΓΕΡΟΝΑΝ, that healed the cripple, Acts iii. 12. Peter was only the mouthpiece or witness, who declared what God was about to do: and then the arm of God confirmed what Peter had spoken. All this is accurately expressed by the words of Jesus. The disciples are said to loose, what they profess to loose; to bind, what they profess to bind: and Jesus in effect says, "Hereafter, when you (speaking under the influence of the Holy Spirit) shall declare a *binding*, God will bind accordingly: and when you shall declare a *loosing*, God will loose." These were part of the *extraordinary*

operations of the Holy Spirit, and they seem to have ceased in the lifetime of Paul; 2 Tim. iv. 20, and 1 Tim. v. 23. In fact, they were *signs* of the mission of the first preachers of the Gospel. But they have long ago ceased altogether. The modern preacher or minister of the Gospel, can neither *bind* nor *loose*: he has no power to heal the sick, nor to forgive sins, nor to retain sins: in short, the Priest can do nothing which may not be done by a Layman. The Priesthood may *claim* extraordinary powers, and may *pretend* to exercise them: but the Laity know that such claim has no foundation in Scripture, and that the power of the Priesthood is stark naught.

22. προσλαβόμενος αὐτόν] These words do not mean that Peter took hold of Jesus by the dress or hand, but that he *took him with him*, an expression which in English, as well as in Greek, is used metaphorically, and means *for the purpose of argument, or expostulation*. If Matthew had meant to say that Peter took hold of Jesus, he would have written αὐτοῦ, not αὐτόν. *E.g.*

προσλαβοῦ μοι τοῦ κάπρου. Ar. Lys. 202.

λάζυθε πᾶσαι τῆς κύλικος, ὦ λαμπιτοί. Ibid. 209.

γεραιᾶς χειρὸς προσλαύμεναι. Eurip. Hec. 64.

On the other hand, προσλαβόμενοι τῶν ἀγοραίων τινας, Acts xvii. 5, προσελάβοντο αὐτόν, Acts xviii. 26, τὸν ἀσθενοῦντα προσλαμβάνεσθε, Rom. xiv. 1, mean that they took with them, or took to themselves, &c. just like

προσλαβόντα μητέρα

ἐκόνθ' ἐκόντι Ζηνὶ συμπαραστατεῖν. Æsch. Prom. V. 217.

25. εὐρήσει αὐτήν] *i.e.* shall *gain*, or *purchase* it. See note on α. x. 39: to which may be added Ar. Ach. 639.

εἰ δέ τις ὑμᾶς ὑποθωπεύσας, λιπαρὰς καλέσειεν Ἀθήνας, εὐρετο πᾶν ἂν διὰ τὰς λιπαρὰς, ἀφύων τιμὴν περιάψας.

28. οὐ μὴ γεύσωνται θανάτου] This seems to be said of natural death; and must be understood to mean that some one or more of the disciples would, during their natural lives, see the Son of man come in his kingdom, and would die afterwards. What then was it which they would see? It seems difficult to interpret this of anything else than the destruction of Jerusalem: which was indeed a signal judgment of God. The revelations afterwards made to John, were not a *coming* of Jesus Christ, but a prophecy of future comings.

XVII. 1. καὶ μεθ' ἡμέρας ἕξ] This is a remarkable note of time. *After six days*: but six days from *what*? for if we look back to the narrative immediately preceding, we find no chronological mark; no event recorded but a few conversations. And Luke, ix. 28, says, ἐγένετο μετὰ τοὺς λόγους τούτους ὥστε ἡμέραι ὀκτώ· making his eight days to run from *λόγους τούτους*, which

however are not said to have been spoken on any particular day. But it is impossible to suppose that Matthew, and after him Mark, would take pains to mark a day with so much precision, if the mark were intended to be unintelligible. It is therefore important to enquire what these words mean. And first, it must be observed that there is no discrepancy here between Luke and Matthew: Luke says *ὅτε ἡμέραι ὀκτώ* not professing to note the time accurately, but leaving it open to collateral enquiry. Matthew speaks with the precision of one who well remembered the events which he was recording. Thus on comparing the accounts of Matthew and Luke, we learn, upon the whole, that *After six days* Jesus went up into the *mountain*, and there his appearance was changed in the presence of his disciples, and his countenance and whole person became radiant with *Glory*. And Moses and Elias appeared, also in *glory*, and talked with Jesus, of his *Exodus* which he was then about to fulfil in Jerusalem.

The whole of this seems to have a symbolical meaning. Jesus had not then entered into his *glory*, Luke xxiv. 26: and this appearance to his disciples seems to have been a foreshewing of his future *glory*: which, as the discourse of Moses and Elias indicates, would follow after he had accomplished his *Exodus*, i. e. his death. This vision took place *after six days*: i. e. on the *seventh* day. Thus, upon the year-day principle of Scriptural interpretation, the whole seems to mean, that after prophesying for *six years*, Jesus would go up to *heaven*, and enter into his *glory*, in the *seventh year* of his ministration. This exactly agrees with the prophecy of Daniel, ix. 27, that "He shall confirm the covenant with many for *one week*."

But the same words appear to have a further symbolical meaning. For we are told that One day with JEHOVAH is like a thousand years, and a thousand years are like one day. 2 Pet. iii. 8. Now Jesus Christ is JEHOVAH: therefore the six days *with him* may mean six thousands of years. If so, the prophecy is, that after six thousand years (from the Creation of man), Jesus will appear in glory to his disciples upon earth. This is a very antient opinion, and it is not improbable that the end of this prophecy is now near at hand.

Luke in his narrative mentions another circumstance unnoticed by Matthew, but which is useful to explain another symbol in the narrative. Jesus went up into the mountain: then Luke adds, *προσεύξατο* καὶ ἐν τῷ προσεύχεσθαι αὐτὸν, his countenance was changed, &c. The effect of his *Prayer* was, that his Countenance and whole person shone with the Communion of God. This exactly agrees with the words of Jesus, Mat. vi. 6. Thy Father who seeth in secret, will reward thee *openly*. So it was with Moses, Exod. xxxiv. 29. Those who wait upon JEHOVAH, are said in Scripture to reflect the brightness of his presence. The communion of God is written upon their countenance.

Those to whom God shews *his* face, reflect his glory from *theirs*. And what is here related of Jesus, agrees exactly with what is said by Jesus himself of his own disciples : *ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος*, v. 2 ; just like *τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν* c. xiii. 43. And here may be observed how accurately the writers of N. T. attend to the proprieties of the Greek language : for a *shining countenance*, expressive of happiness, was an old Greek phrase : *c. g.*

ὣν ὁ ποιητὴς ἀπὲρ χαίρων,

κατὰ νοῦν πράξας,

φαιδρὸς λάμποντι μετώφῳ. Ar. Eq. 548.

λαμπρὸς τις ἐξελέλυθεν δ' ; ὁλολυγμὸς οὗτός ἐστιν.

Anaxandrides, Athen. 242. E.

2. *μετεμορφώθη*] It is painful to witness the absurdity of E. V. here : viz. *He was transfigured* : using a word which is unintelligible to the unlearned reader, and which conveys no precise meaning to the Scholar. In fact it is a reproduction of the misery of Jerome's Vulgate : *transfiguratus est*. This is a sample of the way in which the Church has explained Scripture to the people : where the essence of the explanation is to lock up the meaning of Scripture in a hard word. Such is the reward of those who believe in the *Holy Catholic Church*.

3. *Μωσῆς καὶ Ἠλίας*] The disciples saw Moses and Elias conversing with Jesus. But why is this incident mentioned, and what does it mean ? All that we can learn from Matthew is, that Moses was now awake : Elias had never slept. But Luke adds two things which Matthew had not mentioned ; first, that Moses and Elias appeared in *glory*, ix. 23 : thus clearly shewing that Moses was now risen from the dead, with a *glorified* body : secondly, that they conversed with Jesus on the subject of his *Exodus*, which he was about to fulfil at Jerusalem. This seems to shew that the death, or *Exodus*, of Jesus, would be the end of the Jewish dispensation, and would fulfil the Law : and also that the *Exodus* of the Israelites out of Egypt in order to possess the land of Canaan, was symbolical of the death, or *Exodus*, of Jesus, out of this life, in order to enter into his glory.

5. *νέφελι φωτεινῇ*] It seems from this expression that the vision was *at night* ; and this will account for the excessive drowsiness of the disciples, mentioned by Luke, ix. 32 ; and which seems to be alluded to by Matthew in the expression *ἐγύρθητε*, v. 7.

10. *τί οὖν οἱ γραμματεῖς λέγουσι*] The disciples had been taught to expect that another coming of Elias would precede the coming of the Messiah : which in one sense was true : but the disciples were mistaken in supposing that Elias would appear again in *his own* person ; whereas the prophecy of Malachi, iv. 5, was fulfilled in the person of John the Baptist. Matt. xi. 14,

Luke i. 17. The disciples had taken *literally* what ought to have been interpreted *symbolically*.

11. Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα] *i.e.* *Elias was indeed to come first, and to restore all.* This is the meaning of the Greek words, but which is not clearly expressed in E. V. The words ἔρχεται and ἀποκαταστήσει are used in a mixed sense of past and future: like σὺ εἶ ὁ ἐρχόμενος; *Art thou he that was to come?* Mat. xi. 3: ὁ μέλλων ἔρχεσθαι, *he that was to come*, *ibid.* 14: ἐνόμισαν ὅτι πλείονα λήψονται, *thought that they would receive more*, *xx.* 10. There is no difficulty in this construction except to *Alford*, and to those who, like him, know nothing of Greek.

12. λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθε] The prophecy of Malachi iv. 5, was fulfilled in the person of John the Baptist, who came before, but not long before, "the coming of the great and dreadful day of *ΙΕΡΟΝΑΗ*:" *i.e.* before the destruction of Jerusalem. But this interpretation does not exclude the hypothesis that Elias may have also another antitype in some man or class of men whose appearance shall precede another great and dreadful day of *ΙΕΡΟΝΑΗ*; which day perhaps is now not far off. As Elias exposed the falsehood of the Priests of Baal, so he seems to have an antitype in the Reformers, who exposed some of the monstrous falsehoods of the Church of Rome. And as Jehu soon afterwards destroyed Baal out of Israel, so we may hope to see the final explosion of Romish Error before long. But there is plenty of Popery still in the *Reformed Church of England*.

15. πίπτει εἰς τὸ πῦρ] The language of E. V. here, does not to modern readers convey the meaning of the Greek text. They say *falleth into the fire*; but how can *falling* into the fire be a symptom of lunacy? To fall into the fire, may be the result of accident; but to throw himself into the fire, is the act of a madman. Πίπτειν here means to fall by his own act, *i.e.* *to throw himself*: and such was *always* the meaning of the word. *e. g.*

αὐτὸς δὲ πρηνὴς ἀλλὶ κάππεσε, χεῖρε πετάσσας,
νηγήμεναι μεμῶως. ε'. 374.

ἐν δ' ἔπεσ' ὑσμίνῃ, ὑπεραίῖστος ἀέλλη,
ἦτε καθυλλομένη ἰοειδέα πόντον ὀρίνει. Δ. 297.

Fiercely fell into the fight, as a furious hurricane howling
Sweeps thro' the welkin aloft, and alow the blue ocean arouses.

ἦν γὰρ ἡττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει. Ar. Vesp. 523.
ἀναπεσεῖν ἐπὶ τὴν γῆν. Mat. xv. 35, &c.

17. ὃ γενεὰ ἀπιστος καὶ διεστραμμένη] These words are addressed to the *nine* disciples, who, during the absence of Jesus on the mount, had shamefully wavered in their fidelity to him; thus acting over again, and under similar circumstances, the iniquity of the Israelites in the wilderness, Exod. xxxii. 1. But this incident appears to have a prospective meaning also. The unbelief of the disciples is an ominous foreshewing of the unbelief

of future teachers of Christianity. The modern Churchman halts between two opinions, 1 Kings xviii. 21: he professes to believe in GOD; but he also believes in the *Holy Catholic Church*, which he considers infallible; herein overlooking the plain and express command of God, that those who worship JEHOVAH must serve him *alone*. Luke iv. 8. The *Church* is the antitype of Baal in these days.

24. ὁ διδάσκαλος ὑμῶν οὐ τελεῖ] Peter alone of all the disciples seems to have been with Jesus on this occasion, as the others are not mentioned: Jesus acted as paymaster for both. The *διδραχμον* appears to have been a sort of Church-rate paid annually by each Jew towards the maintenance of the Temple. This explains the dialogue which follows. On earth, the Royal Family are usually exempt from the payment of taxes: therefore Jesus might claim exemption from a tax which was levied for the maintenance of the temple of JEHOVAH. But it does not appear that any *miracle* was wrought on this occasion. No miracle was necessary to make a fish bite at a silver coin, which seems to have previously fallen into the lake, and which the fish was unable to swallow. But without any miracle we may recognise the finger of God in this incident. None but the Spirit of JEHOVAH could know that a fish with a stater in his mouth would rise to Peter's hook. The lesson which this incident was intended to convey, seems to be, that God will always provide for the natural wants of those who wait upon him. Matt. vi. 33.

XVIII. 1. τίς ἄρα μέζων ἐστίν] The disciples appear to have been talking, as they went, upon the question of precedence among themselves, and to have rejoined Jesus in the midst of this discourse: προσῆλθον τῷ Ἰησοῦ λέγοντες. Mark and Luke mention apparently the same incident, but with some variety of detail, all which however is perfectly compatible with Matthew's narrative. The anecdote is instructive, as showing how early the spirit of rivalry began to show itself among the future teachers of Christianity.

3. γένησθε ὡς τὰ παῖδιά] Nothing can be plainer, or more free from ambiguity, than these words. In order for man to enter into the kingdom of heaven, he must become innocent, and pure of heart, as a child. But what GOD has expressed most clearly, the *Church* has endeavoured to render obscure. There is a wide difference between Holy Scripture, and the theory of Baptism, as set forth in the Prayer Book of the Church of England. We are there told, that *all men are born in sin*: which tends to mislead: for every child comes into the world perfectly innocent. Then we are told to ask of God, on behalf of an *infant child*, that he may receive *remission of his sins* by spiritual regeneration: to ask of God, that he will sanctify this water to the *mystical* washing away of sin: and then, after dipping the child in water, the Priest says, *Seeing now that this child is regenerate, let us give thanks*

unto Almighty God, for these benefits, &c. All which is a mere illusion. An infant child has no sin to be remitted. He comes perfectly innocent to the Baptismal Font, and undergoes no change there: he neither requires, nor at his Baptism receives, any regeneration. There is no mystery at all in the matter. Water does not wash away sin: and in the case of infant baptism, there is no sin to be washed away. But the Prayer Book entirely misrepresents the meaning of Holy Scripture. For according to Scripture, it is not the *child* that requires to be washed; but the grown up man, whose heart has been defiled with guilt: the child is already, what the man ought to become. Whereas according to the *Church*, a child comes into the world overburthened with guilt, *requires* spiritual regeneration, and *receives* it at his baptism. Such is the ceremony which is gravely performed every day by the Ministers of the Church of England. This is a sample of the *leaven* of the *Holy Catholic Church*.

4. ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο] *i.e.* will carry himself humbly, ὡς τὸ παιδίον τοῦτο ταπεινοὶ ἑαυτὸν for Before honour is humility. Prov. xv. 33.

6. μύλος ὀνικός] *i.e.* μύλος μέγας, Apoc. xviii. 21, which seems to relate to the same subject. In the figurative language of prophecy, the ἄνθρωπος ἐκεῖνος through whom the stumbling block will arise, v. 7, means the *Holy Catholic Church*, which is elsewhere called ὁ ἄνθρωπος τῆς ἁμαρτίας, 2 Thess. ii. 3.

7. ἀνάγκη γὰρ ἔλθειν τὰ σκάνδαλα] This is prophetic. Stumbling blocks certainly *will* arise: and what *will* arise according to the foreknowledge of God, is said to arise *of necessity*. The moral government of God, as well as the law of Nature, has its necessary results. Jesus spoke with a melancholy foreboding of the stumbling blocks which would be created by the *Holy Catholic Church*.

8. καλὸν σοὶ ἐστὶν εἰσελθεῖν—ἡ δύο χεῖρας ἔχοντα βληθῆναι] This is like the usage of Homer:

βούλομ' ἅπαξ πρὸς κῦμα χανὼν ἀπὸ θυμὸν ὀλέσσαι,
ἡ δὲ θὰ στρεῦγεσθαι ἔδω ἐν νήσῳ ἐρήμῃ. μ'. 350.
βουλοίμην κ' ἐπάρουρος ἔδω θητεύμεν ἄλλω
ἀνδρὶ παρ' ἀκλήρῳ, φ' μὴ βίος πολὺς εἴη,
ἡ πῶσιν νεκύεσσι καταφθιμένοισι ἀνάσσειν. Χ'. 487.

So Herodotus:

οὕτω δὲν ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας, ἥπερ Ἀθηναίους. ix. 26.
ᾧθεν ἡμῖν πατρώϊόν ἐστι, εἰοῦσι χρηστοῖσι αἰεὶ, πρώτοις εἶναι ἡ Ἀρκάσι. id. 27.

9. μονόφθαλμον] The use of this word here is most appropriate. But it is amusing to read *Alford's* note, who has here gone out of his way to shew his learning. He tells us that "*Μονόφθαλμος* in classical Greek, is, *born blind of one eye*: here it is used for *εἰτερόφθαλμος*. See Herod. iii. 116." In other words, *Alford* knew much

better than Matthew, what Matthew ought to have written. But we, the Laity, cannot accept this conclusion. *Alford* appears to have blundered upon the words of Ammonius, who wrote thus: 'Ἐτερόφθαλμος καὶ μονόφθαλμος διαφέρουσιν' ἑτερόφθαλμος μὲν γὰρ ὁ κατὰ περίπτωσιν πηρωθεὶς τὸν ἕτερον τῶν ὀφθαλμῶν μονόφθαλμος δὲ ὁ μόνον ὀφθαλμὸν ἔχων, ὥς ὁ Κύκλωψ. Where it may be observed that Ammonius does not call him μονόφθαλμον who is born *blind of one eye*, but him who has by nature one eye only, ὥς ὁ Κύκλωψ who however was not *blind of one eye*, until Ulysses put it out. The words of Herodotus, to which *Alford* refers, are these: λέγεται δὲ ὑπ' ἐκ τῶν γρυπῶν ἀρπάζειν Ἀριμασποὺς, ἀνδρας μονοφθαλμούς. πείθονται δὲ οὐδὲ τοῦτο, ὅκως μονόφθαλμοι ἄνδρες φύονται, φύσιν ἔχοντες τὴν ἄλλην ὁμοίην τοῖσι ἄλλοις ἀνθρώποις. Where it may be observed that the authority to which *Alford* refers, entirely fails to make out *Alford's* proposition: for Herodotus does not call those μονοφθαλμούς who are born blind of one eye, but those who are born with one eye only: which exactly agrees with Ammonius. There is nothing incredible in the hypothesis of a man being born *blind of one eye*. But *Alford*, in Greek criticism, is neither μονόφθαλμος nor ἑτερόφθαλμος, but simply τυφλός. He can borrow πανταχόθεν ἄλλ' ὥσπερ ὀφθαλμῶν ἀπεστερημένος, he cannot *see* what he touches. So was

εἰς μὲν γε Νεοκλείδης ὃς ἐστὶ μὲν τυφλός,
κλέπτων δὲ τοὺς βλέποντας ὑπερηκόντισεν. Ar. Plut. 665.

But now, leaving *Alford*, it may be observed that the words of Ammonius must not be strained beyond their proper meaning. What he says is true, that ἑτερόφθαλμος means one who has accidentally lost the use of one eye, and μονόφθαλμος means one who naturally has one eye only. But these are not the only meanings of those words: for ἑτερόφθαλμος may also mean one who has two eyes unlike each other; or whose eyes are unlike those of another man; or who, having two eyes, uses only one; the word ἕτερος does not necessarily imply the *loss* of the other eye. *e.g.*

ἔτι νῦν τὸν ὀφθαλμὸν παράβαλλ' εἰς Καρίαν
τὸν δεξιόν, τὸν δ' ἕτερον εἰς Καλχηδόνα. Ar. Eq. 173.
χειρὶ λαβὼν ἑτέρη, ὀλίγον δὲ μιν ἄχθος ἐπείγει. M. 452.

ὅταν οὖν μὴ δύνηται ἡ φύσις ὁμοίως ἀπαρτίσαι—τότε συμβαίνει γίνεσθαι ἑτερογλαύκους. Arist. Gen. An. v. 1. On the other hand μονόφθαλμος may well be said of one, who, having once had two eyes, has now lost one: the word *μόνος* does not distinguish between original endowment and accidental privation. *e.g.*

Περσίδες δ' ἀκροπενθείς, ἐκάστα πύθω
φιλάνορι, τὸν αἰχ-
μῦντα θοῦρον εὐνα-
τήρα προπεμφαμένα,
λείπεται μονοῦξ. Aesch. Pers. 135.
μονοκοιτοῦμεν διὰ τὰς στρατίας. Ar. Lys. 592.

καὶ περιτυγχάνουσιν Ὁξύλη τῷ Ἀνδραίμονος, ἐφ' ἵππου καθημένῳ, μονοφθάλμῳ· τὸν γὰρ ἕτερον τῶν ὀφθαλμῶν ἐκκέκοπτο τόξῳ. Apollonius ii. 8, 3. Exactly similar is Apollonius's usage of the word οἰοπέδιλος. Argonaut. i. 5.

τοῖν γὰρ Πελίδης φάτιν ἔκλυεν, ὥς μιν ὀπίσσω
μοῖρα μένει στυγερῇ, τοῦδ' ἀνέρος ὄντιν' ἴδοιτο
δημόθεν οἰοπέδιλον, ὑπ' ἐννεσίησι δαμῆναι·

which he afterwards explains of Jason who had lost one of his πέδιλα in the muddy river.

αἱ Φορκίδες ναίουσι θηναῖαι κόραι,
τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτεμνέμαι,
μονόδοντες· Aesch. Prom. V. 794.

Nothing can be plainer than these words, θηναῖαι κόραι μονόδοντες· the loss of teeth is the natural consequence of old age. Aristophanes mentions another θηναῖαν in the same predicament :

πόσους ἔχεις ὀδόντας ;—ἀλλὰ γινώσσομαι
κάγωγ'· ἔχει γὰρ τρεῖς ἴσως ἢ τέτταρας.—
ἀπότισον· ἓνα γὰρ γόμφιον μόνον φορεῖ. Plut. 1057.

Thus it will be seen that Matthew, having his choice of two words, has used that which is more precise than the other, and has there followed the usage of the best Greek writers: for μονόφθαλμος certainly and precisely expresses that a man has the use of one eye, and no more: ἐτερόφθαλμος may mean *that*, but it has other meanings also.

10. The ridiculous interpretations which have been given of this verse, afford a striking instance of the dishonesty, fraud, and falsehood of the Holy Catholic Church.

— τῶν μικρῶν τούτων] *i. e.* these *children*: whom God has created perfectly innocent, who require no regeneration, and who certainly received none at infant baptism. The Church tells us, *It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.* But according to the written Word of God, the same children would be saved, if they had died unbaptized: for it is not in the nature of JEHOVAH to punish the innocent; on the contrary, his promise is to remit the punishment which is due to those who have fallen away from the innocence in which he had created them, but who have afterwards recovered the innocence of childhood, through the Baptism of his Holy Spirit.

— οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς] *i. e.* their *messengers* in heaven. Jesus here uses a very easy figure of speech. The *messenger* is said to see the face of God, when he is allowed to appear before God, and to deliver his *message*. But the only *message* which we can send to God is *prayer*: and when our prayer is heard, then our messenger is said to see the face of God. Then it is said by Jesus that the messengers of children *always* see the face of God:

thereby meaning that the prayers of children are *always* heard. This is a Scriptural figure. Those who live in communion with God are said to *see his face*: Mat. v. 8, Heb. xii. 14, Numb. vi. 25, Psalm lxxvii. 1, &c. and children *always* see the face of God: for this reason, that they are perfectly innocent, and pure of heart, Mat. v. 8. They derive this innocence, not from their Baptism, nor from any office of the *Church*, but from the goodness of JEHOVAH, who created man in his own image, Gen. i. 27. The heart of a child is alike undefiled with guilt, and unimbued with the follies of a *Church*. On the other hand, God is said to *hide his face* from those whose hearts are defiled with guilt: *i.e.* their prayers are not heard; not that JEHOVAH cannot hear, but that he will not hear. Ezek. xxxix. 23, 4, Isa. lix. 1, 2. They may send message after message, but their messengers will not see the face of JEHOVAH: they may call upon him, but he will not answer; they may seek him early, but they will not find him. Prov. i. 28.

It is painful to witness how this passage, one of the easiest, most instructive, and most important in Scripture, has been misinterpreted by Ecclesiastical writers. According to them, οἱ ἄγγελοι τῶν μικρῶν τούτων means not messengers sent *by* the children *to* God, but angels appointed by God to act as *Guardians* of the children. A more absurd interpretation cannot be imagined. Jesus said not messengers of God, but messengers of the children: and not a word about guardianship. Οἱ ἄγγελοι αὐτῶν must mean *the messengers whom they send*, just as τὸν ἄγγελόν μου means *the messenger whom I send*. Mat. xi. 10. As to guardian angels, the theory of Churchmen has no foundation in Scripture. We have no guardian angel, except JESUS CHRIST. Besides, what would have been the use of telling us that the guardian angels of children always see the face of God? But there is absolutely no limit to the folly of the *Church*, and of *Churchmen*. What Jesus said is plain enough to those who can read the Greek text, and understand what they read. He meant to say, "Do not undervalue a child: for the best thing for *you*, will be to become like *him*." But this truth was unpalatable to *Churchmen*: it gave too much honour to JEHOVAH, and too little honour to man.

11. This verse of the common editions is wanting in some MSS, and is omitted by Tischendorf. It was probably interpolated from Luke xix. 10.

12. ἐπὶ τὰ ἔργα πορευθεῖς] These words must be taken together. The Good Shepherd will spare no pains to recover a lost sheep.

13. χαίρει ἐπ' αὐτῷ μᾶλλον] Rejoices *more*. This is not said figuratively, but in its obvious and primary sense. There is a more lively satisfaction to man in recovering a lost treasure, than in retaining what has never been in danger.

ὁφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω. λ'. 213.

ὥς ἂν μᾶλλον τοῖς πηδαλίοις ἢ ναῦς ἡμῶν πειθαρχῇ.

Cratinus, Hephaest. p. 46. Ed. Gaisford.

εἶτα μάλλον μάλλον ἄξεις. Ar. Ran. 1001.

σώφρων μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως. Eur. Alc. 182.

14. With this verse ends a solemn charge to the disciples, on the subject of their duty as Teachers. But it also involves a prophecy of dark and melancholy import. It was far from the wish of God that any child should be led astray: but Jesus well knew that many children would be led astray διὰ τοῦ ἀνθρώπου ἐκείνου v. 7: i.e. by the Holy Catholic Church. After the departure of Jesus, would arise λύκοι βαρεῖς who would have no mercy on the children. Acts xx. 29.

17. εἰπὲ τῇ ἐκκλησίᾳ] i.e. speak to the Court. Nothing can be plainer than these words. If the dispute between man and man cannot be arranged out of Court, it must be carried to the ἐκκλησία, i.e. to such an ἐκκλησία as sits for the purpose, and with the power, of deciding controversies between man and man. There is nothing prophetic in the use of the word ἐκκλησία here. It is a good old Greek word, with an old meaning attached to it. Ἐκκλησία means a Judicial Assembly, or Court. So that in effect Jesus tells his disciples to avoid going to law: arrange your dispute between yourselves, if you can: else, endeavour to refer it to arbitration: if that fail, you must bring it before a Court of Law.

— εἰάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ] The man who lives in avowed disobedience to the law of the land, must be one of the worst of men. The reader of the Greek text will observe that the ἐκκλησία mentioned here must not be confounded with the ἐκκλησία of c. xvi. 18, which Jesus there calls *his* ἐκκλησίαν, and which must mean the congregation of *his* people. But here the word ἐκκλησία is used without any such restriction, and in one of its ordinary senses, of a Judicial Assembly: just like Acts xix. 39, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. i.e. Let it be decided in a Court of Law.

ἐνταῦθα νῦν κάθησο καταπεπλασμένος,

ἵν' ὑπομνύμενον παύσω σε τῆς ἐκκλησίας. Ar. Plut. 724.

18. ὅσα ἐὰν δήσητε] Jesus here extends to all his disciples the promise which he had made to Peter, c. xvi. 19. But the words of Jesus here do not extend beyond the persons of the disciples to whom he spoke. The modern Priest has no power to bind nor to loose, nor to do anything which may not be done by a Layman.

19. συμφωνήσωσι περὶ παντός πράγματος] i.e. shall agree in the whole of their request. The article is omitted here, as in many other instances in N. T. And in such a phrase as this, the omission is hardly remarkable: for it is usual with the best Greek writers to omit the article in connexion with words of frequent occurrence. e.g. Ar. Av. 1460, πάντ' ἔχεις, meaning τὰ πάντ' ἔχεις,

equivalent to πάνυ μανθάνεις, *ibid.* 1458. Παντός here means *the whole*, as in Mar. xi. 18, πᾶς ὁ ὄχλος ἐξεπλήσσετο.

τῇ ὑπο πᾶς ἐάλῃ, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος. N. 408.
οὐκοῦν μεταστρέψας σεαυτὸν ἀλλοὶ πᾶς ἀλείφου. Crates, Athen. 267. F.
νήπιοι οὐδὲ ἴσασιν ὅσῳ πλέον ἦμιν παντός. Hesiod. E. 40.

One instance of the fulfilment of what Jesus here said, appears to be recorded in Acts xii. 5—10. See also Dan. ii. 17—19.

20. συνηγμένοι εἰς τὸ ἐμὸν ὄνομα] This is exactly like c. iii. 12, συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην. And it contains an obvious allusion to the word συναγωγή, in which however there is not any *mystery* any more than in the word ἐκκλησία, which has been so unscripturally interpreted by Ecclesiastical writers.

21. ἕως ἑβδομηκοντάκις ἑπτὰ] This, as between man and man, is put indefinitely for a large number which cannot be counted. But the words have another and a mystical meaning. Seventy sevens of times, *i.e.* seventy weeks of years, were determined upon the Holy City to make reconciliation for iniquity: Dan. ix. 24. Thus Jesus in effect says, "Do to your brother as God has done unto the Jews: He has borne with them seventy sevens of times." These words afford a key to explain the Parable which follows.

23. διὰ τοῦτο] *i.e.* for the long-suffering of God, which endured for seventy sevens of times. This expression connects the Parable with the antecedent dialogue.

28. ἔπνιγε] There is no allusion in this word to any *judicial* process: but it indicates rough usage. Ar. Nub. 1376.

κάπειτ' ἔφλα με κάσπῳδε, κάπνιγε, καπέτριβεν.

34. τοῖς βασανισταῖς] *i.e.* to the *Examiners* or *Inquisitors*, who would find out by legal process what means he had, and would oblige him to yield up all. Βασανίζειν does not necessarily suppose *torture*, although it is true that antiently torture was sometimes used in order to compel discovery. But the original meaning of βάσανος is *examination* or *enquiry*. *e.g.*

οὕτως ἡμεῖς ἐπιδήλως
ὑμῶν ἐσμέν πολὺ βελτίους· βασανός τε πάρεστιν ιδέσθαι·
βάσανον δώμεν, πότεροι χεῖρους· ἡμεῖς μὲν γὰρ φάμεν ὑμᾶς·
ὑμεῖς δ' ἡμᾶς· σκεψώμεθα δὴ. Ar. Thesm. 799.

Here was a βάσανος, but no *torture*. On the other hand we read:

βασάνιζε γὰρ τὸν παῖδα τουτονὶ λαβὼν,
κἂν ποτέ μ' ἔλῃς ἀδικοῦν', ἀπόκτεινόν μ' ἄγων.—
καὶ πῶς βασανίσω;—πάντα τρόπον, ἐν κλίμακι

δήσας, κρεμάσας, ὑστρίχιδι μαστιγῶν, δέρων,
στρεβλῶν, ἔτι δ' ἐς τὰς ῥίνας ὄξος ἐγχέων,
πλίνθους ἐπιτιθεῖς, πάντα τὰλλα, πλὴν πράσφ.
μή τύπτε τοῦτον, μηδὲ γητεῖαί νεφ.

Ar. Ran. 616.

But here it may be observed that the torture is mentioned merely as a *mode* of βασανίζειν, not as a necessary part of it.

But what does the whole Parable mean? This is an important enquiry, but one which does not appear to offer any very great difficulty. The words of *vs.* 22, 3, seem to connect the Parable with the history of the Jews, as has been before observed. Then the King, *v.* 23, seems to be JEHOVAH: and this agrees with *v.* 35. The δοῦλοι or servants of the King, *v.* 23, seem to be the whole race of mankind. The reckoning of the King, is the judgment of JEHOVAH upon nations. And here it may be observed that the judgment of God is, in one sense, *always* going on: but national judgments are events of historical importance. 24. As soon as the King had begun to reckon, one debtor of ten thousand talents was brought before him. This seems to indicate the Jewish nation; who of all men, *owed* most to JEHOVAH: both on account of what he had done for them, and also on account of what they had *not* done for him. Ten thousand talents is put indefinitely for a large sum. 25. As the debtor had not the means of paying, the King ordered him to be *sold*. This word might awaken ominous recollections in Jewish hearers. For it is the language of antient Scripture: *e.g.* JEHOVAH *sold* Israel into the hand of their enemies, Judg. ii. 14, &c. And as Scripture explains the Parable, so does the Parable throw light upon Scripture. The figure was most appropriate. The servants were the property of the King, and he might sell them to whom he would. Accordingly, the Jews who had not faithfully served JEHOVAH, were sold to their enemies whom JEHOVAH sent against them, and who would rule them not with a golden sceptre, but with a rod of iron. Deut. xxviii. 47, 8. Thus the Parable alludes to the Babylonish captivity. 26, 7. The servant now fell down and *worshipped* his master. The Jews in the land of their captivity, in their distress, cried unto JEHOVAH, and he heard them, Ps. cxx. 1: they humbled themselves before JEHOVAH, and he lifted them up, Jam. iv. 10. He gave to them a conditional pardon, and delivered them out of the hand of their enemies, and brought them back to their own land. 28, 9, 30. But the Jews on their return from the land of their captivity, brought with them an unforgiving and uncharitable spirit towards each other and towards all the rest of mankind: Nehem. v. 1, 7. 1 Thess. ii. 15. 31. The cries of the oppressed brethren reached the ear of JEHOVAH. 32, 3. The conditional pardon is now revoked: the long-suffering of God would endure for seventy weeks, but no longer. God will now have his reckoning,

and be paid to the last farthing. 34. The King delivers his servant τοῖς βασιναῖς, a word of ominous import to those who knew how Examinations were conducted in that barbarous age. Herein is foreshewn the destruction of Jerusalem by the Romans, who were indeed βασιναῖς to the miserable Jews. And the example of the Romans was followed by succeeding nations. Indeed the word βασιναῖς seems to allude by remote anticipation to the abominable *Inquisition* of the Holy Catholic Church. But the servant was not to remain with the βασιναῖς for ever. The miseries of the Jews are to have an end. Jerusalem was indeed to be trodden down of the Gentiles until the times of the Gentiles are fulfilled, but no longer. Luke xxi. 24. And this seems to be foreshewn in the Parable. The King delivered his servant to the Examiners, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ· which seems to say that a time will come when the servant will pay off his debt: *i.e.* when the Jews will acknowledge Jesus Christ to be JEHOVAH, and will earn their own forgiveness through the *satisfaction* of his death. Thus the Parable will end, as it had begun, with an exhibition of the goodness of JEHOVAH. The King begins by lending to his servant Ten thousand talents: and ends by supplying his servant with the means of paying off that enormous debt.

XIX. 5. *eis sárka mían*] *Alford* upon these words sapiently observes that εἶναι *eis* is not Greek: a piece of learning which he professes to have borrowed from Meyer. But other writers, who, if not equally reverend, were at least equally learned in Greek, appear to have thought differently from *Alford*: *e.g.*

ὁ μὲν δὴ ἀπόστολος ἐς τὴν Μίλητον ἦν. *Herod.* i. 21.

πάντως γὰρ ἄνθρωπον φύσει τοιοῦτον ἐς τὰ πάντα

ἡγείσθῃ μ' εἶναι;

Ar. Plut. 273.

Θηραμένης· σὺφός γ' ἀνὴρ καὶ δεινὸς ἐς τὰ πάντα. *Id. Ran.* 968.

τοὺς Ῥῆκας ἀπιέναι, παρῆναι δ' εἰς ἔννῃ. *Id. Ach.* 172.

τοῦτο δ' εἰς ἐν ἐστὶ συγκεκυφός. *Id. Eq.* 854.

κτῆμά τε ἐς αἰὲν ξυγκείται. *Thucyd.* i. 22. τοῦτο δὲ συμβαίνειν αὐτοῖς οὐ πλέον ἢ εἰς δώδεκα τὸ βάθος. *Xenoph. Hell.* vi. 4. 12. In some of which instances the participle ὦν is omitted or understood.

10. οὐ συμφέρει γαμῆσαι] Here is to be seen the candour of Matthew's narrative. The Jews were a dirty people, wholly incapable of appreciating the dignity, purity, and mystery, of honorable marriage. What they were disposed to do, may be read in Moses' prohibitory laws. But Moses *allowed* a man to divorce his wife for very light causes, in which case however Moses *ordered* him to observe a few legal forms. But now the Jewish dispensation was drawing to a close. Jesus had explained to his disciples that according to the original institu-

tion of God, marriage was not to be dissolved, except for the gravest cause : that of adultery. Yet so little were the disciples prepared to receive this most important truth, that they actually grumbled at the restriction which Jesus imposed, and considered it an objection to marriage altogether. The Law of England as altered by the Statute of 1857, is now in accordance with the declaration of Jesus Christ : a marriage may be *legally* dissolved for cause of adultery, but not for any other cause.

13. *τότε προσήνέθη αὐτῷ παῖδιά*] This passage has been relied upon by Ecclesiastical writers, as an argument in favour of infant baptism : but apparently with more of subtlety than of sound reasoning. For in the first place, it does not certainly appear whether these children were then already baptized, or not : if they were so, then there is no argument in favour of their baptism. But if, as seems more probable, they were then unbaptized, why was not baptism then and there administered to them, as it was by Peter to others on a later occasion, Acts x. 47 ? If *coming to Jesus*, can only be by baptism, why was there no baptism here ? And the reason which Jesus gives, why the children should come to him, seems to imply that the children needed no washing : *τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν*. If the kingdom of heaven is theirs, then they are already in that state at which other men can arrive only through baptism. And it is impossible to avoid noticing the difference, that, whereas Circumcision under the Old Covenant was strictly enjoined to take place on the eighth day, yet no particular time is prescribed, within which Baptism of Water ought to be administered under the New Covenant. Scripture is silent upon the subject. The reason seems to be, that the New Covenant is not one of forms and ceremonies, but of spirit and of truth. The Baptism of Regeneration, *i. e.* the Washing of God's Holy Spirit, will be administered at such times, and to such persons, as *JEHOVAH* shall in his wisdom think fit. The Baptism of Water is merely symbolical, and may be administered at one time as well as another.

14. *ἄφετε τὰ παῖδιά*] The disciples regarded the presence of the children as an unwelcome intrusion : and for this they were sharply rebuked by Jesus. *Ὁ Ἰησοῦς ἠγανάκτησε*, says Mark, x. 14. This shews how much the disciples had yet to learn. There is no connexion between this incident, and the preceding discourse on the subject of marriage : but the same unworthy spirit on the part of the disciples, shews itself in both. There they shewed themselves incapable of appreciating the wisdom of God in the institution of honorable marriage : here they pushed the children away, as unfit for the company of Jesus. But the Master overruled his servants. He told them plainly, " Let the children alone, do not hinder them from coming to me : for *they* are better company for me, than *you* are. And you will do well

if *you* ever become like what *they* are now." Thus the narrative exhibits Jesus setting forth the glory of **JEHOVAH**. The child, as created by God, and as yet undefiled by contact with the world, is a model of innocence, simplicity, and purity of heart. He is now fit for the kingdom of heaven. But this is a truth unpalatable to Churchmen. It gives too much honour to **JEHOVAH**, and too little to the *Church*. Hence Ecclesiastical writers have endeavoured to draw from this passage an argument in favour of infant baptism.

23. *δυσκόλως πλούσιος εἰσελεύσεται*] In the parallel passage of Mark, x. 23, we find instead of *πλούσιος*, the words *οἱ τὰ χρήματα ἔχοντες*, which must mean those who have the good things of this life. Wealth, if not rightly used, may prove a snare to the possessor. Prosperity was the ruin of Saul, of David, and of Solomon. But there is a further meaning in the word *πλούσιος*. Not only those who are rich in the good things of this world, but also those who think themselves rich with God, who set themselves on high, and thank God that they are not like the rest of mankind, will find it difficult to enter into the kingdom of heaven. The Holy Catholic Church who says *ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ οὐδενὸς χρεῖαν ἔχω*, Apoc. iii. 17, the High Churchman who blazons the excellencies of his own Infallible Church, and thanks God that She is not like other congregations, Luke xviii. 11, the Philosopher, who, in the pride of human intellect, disbelieves in the necessity of the Atonement of Jesus Christ—all these are intended by the word *πλούσιος*. These are the *rich* whom God will send away empty, Luke i. 53, while he fills with good things the *hungry*, i.e. those who hunger and thirst for righteousness, Mat. v. 6.

25. *ἐξεπλήσσοντο σφόδρα*] Here again the disciples seem to have entirely missed the meaning of the words of Jesus. They understood literally, what was spoken metaphorically. So slow to learn were the future teachers of mankind. But the fact is useful to set forth the power of God, and the wisdom of God. He would accomplish the greatest ends by the smallest means, 1 Cor. i. 24, 27, &c.

30. *πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι*] One Christian may overtake another; and the event will happen unexpectedly, to the overtaker as well as to the overtaken. But these words were said in answer to the question of *Peter*: and they were remarkably fulfilled in his history. He was the *first* of the twelve Apostles, Mat. x. 2; but when they all forsook their Master and fled, Peter distinguished himself beyond them all by his shameful denial of his Master: Mat. xxvi. 56, 70. Who would have thought on the day before the Passover, that Peter would soon change places with the criminal under sentence of death? Yet so it was. Peter, in the palace of the High Priest, solemnly denied all knowledge of Jesus. The thief upon the cross alone acknow-

ledged him in his hour of greatest humiliation. Luke xxii. 57, & xxiii. 40.

XX. 1. *ὁμοία γάρ ἐστι*] these words are important to connect the Parable which follows, with the preceding discourse, and with Peter's question: for the Parable was spoken *at* Peter, among others: Peter had been the first Apostle, and he was to become the last.

— *τὸν ἀμπελῶνα αὐτοῦ*] The symbol of a Vineyard is one of frequent occurrence in the antient Scriptures: *e.g.* 1 Kings xxi. 1. Psalm lxxx. 8. Isaiah v. 1. Jerem. ii. 21, &c. To work in the vineyard of God, means, to learn his Word and to teach it to mankind. The true vine is the Word of God. Joh. xv. 1. But the Vineyard of JEHOVAH must not be confounded with the visible or nominal *Church*: which may be, and often is, a mere mass of corruption, while the faithful and true worshippers of God are unseen to mortal eye. So it was in Israel, 1 Kings xix. 14, 18. So it was in Christendom. While the Church of Rome was in her glory, before the Reformation, the faithful and honest worshippers of JEHOVAH were unknown except to the bloodhounds of Ecclesiastical persecution. The Romish Priest asks, *Where was the Protestant Church before the Reformation?* The answer is, *In the Wilderness, prophesying in sackcloth.* Apoc. xi. 3, & xii. 6. But these are facts which the Churchman would fain keep out of sight. He has no wish to expose the wickedness of the Scarlet Woman on the Seven Hills. Apoc. xvii.

7. *ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα*] The common editions here add, *καὶ ὁ ἐὰν ᾗ δίκαιον λήψεσθε*. But these words are wanting in some of the best MSS. and are rejected by Tischendorf, and they seem to be unnecessary.

12. *μίαν ὥραν ἐποίησαν*] *i.e.* have *been* here one hour; like *ποιήσαντες χρόνον*, Acts xv. 33, and xviii. 23: *ποιήσας μῆνας τρεῖς*, *ibid.* xx. 3. Apoc. xiii. 5.

15. *ἦ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι*] *i.e.* Art thou displeased, because I am liberal?

16. *πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί*] These words are wanting in some of the best MSS. and were rejected by Tischendorf, in his second edition: and with very good reason. They seem to have been interpolated from Mat. xxii. 14. But they are quite out of place here. For in this Parable there has been no *calling*, and no *choosing*. The laborers were not called to their work, but hired. There was no calling of them, except to receive their wages. Nor was there any selection, or choosing. On the contrary, all who came, early and late, were paid alike, and none were rejected. And the particle *γάρ* further shews the passage to be faulty: for how can the calling of many, and the choosing of few, be a *reason* why the first and last should change places? The want of all connexion between the two propositions, betrays the hand of a clumsy interpolator. Besides which, the removal

of these last words, makes the Parable to end with a demonstration of the proposition from which it started, c. xix. 30. Many of the first will become last, &c. Then follows the demonstration: *For* the kingdom of heaven is like, &c. concluding with an observation which is in fact an enunciation of the demonstration of the original proposition: *Thus* (in the kingdom of heaven) the last shall become first, and the first shall become last. *Quod erat demonstrandum.*

Having thus settled the text of the Parable, we must now enquire into the meaning of it. And it offers less difficulty than many others. The whole appears to be a prophecy, which was then fast approaching to completion. The Landlord is JEHOVAH: the laborers are mankind. To work in the Vineyard of JEHOVAH, means to cultivate and keep alive the knowledge of the true God upon earth, and to transmit it to posterity: a work which God in his dealings with man, has always been careful to promote. Accordingly we are told that the Landlord went out *ἄμα πρωί*, to hire laborers for his Vineyard. That is, God, as soon as he had created man, revealed himself to the first man, Adam, and charged him to keep alive the knowledge of JEHOVAH in his family. Then it is said that the Landlord agreed with the laborers, to give to each a piece of silver for the day's work. What then is meant by the *δηνάριον* or piece of silver, and what by the *day*? And here it must be observed, that the Parable must of necessity have its fulfilment *upon earth*: for the last incident is, that the laborers *grumbled* at the Landlord: but in the heaven of everlasting life, there can be no grumbling or discontent. Then, we may see that the fulfilment of the Parable was, when Jesus spoke, an event still future: for he sums up all with saying *Οὐτως ἔσονται*, &c. But as these words were said in answer to Peter's question, *what shall we have*, they seem to shew that the Parable would end in Peter's time. Thus the *day* of v. 2, seems to have begun with the creation of man, and to have ended in the lifetime of Peter: thus extending over a space of about four thousand years. What then was the *δηνάριον* which each was to receive at the end of the day? This seems to be the NEW COVENANT of Jesus Christ, which was to be given to all mankind at the close of the Jewish dispensation. This Covenant is obscurely alluded to in the promise made to Eve, that her issue should bruise the head of the Serpent. Gen. iii. 15. The next event in the Parable is, that *about the third hour* the Landlord sent other laborers into his vineyard, with the promise of a fair remuneration: *vs.* 3, 4. Here is a note of time. *About the third hour*, means *after nine o'clock*: that is, after one quarter of the day had run out. Accordingly we find that after one thousand years had elapsed, Noah was born, Gen. v. 28: and God established his covenant with him, Gen. vi. 18. *About the sixth hour*, that is *after noon*, other laborers were sent in, and with a

like promise, *v.* 5. Accordingly we find, that after two thousand years had elapsed, God renewed his covenant with Abram, Gen. xii. 1 : and now the Covenant begins to assume a more definite expression, Gen. xii. 2, 3. *About the ninth hour*, that is *after three o'clock*, in other words, after three thousand years had elapsed, we read of the anointing of David, 1 Sam. xvi. 1. The Covenant of JEHOVAH was renewed with, or rather confirmed to, David, personally. 2 Sam. vii. 12, 13. And here it may be observed in support of this explanation of the Parable, that whereas *four* successive hirings are said to have taken place before the eleventh hour, yet, at the payment of wages, only *two* classes are mentioned : namely, the men of the eleventh hour, and the *former* men, *οἱ πρότεροι* which shews, that, *then* the men of the *former* hirings were all blended into one class. This exactly agrees with ancient Scripture. The Covenants of JEHOVAH with Adam, with Noah, with Abraham, and with David, were all parts of one system : each succeeding covenant was a renewal and confirmation of the preceding. Thus, the men of the first four hirings, appear to represent the men of the Old Covenant ; who were ultimately identified with the Jews. Then we read, that *about the eleventh hour*, that is, *after five o'clock*, when the day was drawing to a close, the Landlord sent other laborers into his vineyard : *vs.* 6, 7. This seems to mean the calling of the Gentiles, of which we read a few instances in the Gospels. And now the day closes, and the Bailiff proceeds to the payment of wages, *v.* 8. The Bailiff appears to be Jesus Christ himself, intercessor between God and man. And now the laborers are paid, every man alike, without regard to priority of arrival, or to length of service in the vineyard, *vs.* 9, 10. This however causes great discontent to the men of earlier arrival ; who remonstrate, but to no purpose, against it, *vs.* 11—15. This exactly agrees with what took place after the death of Jesus Christ. The Gentiles were admitted into the New Covenant, and the Holy Spirit of God was poured out upon them : Acts x. 44, 5, and xiv. 27, &c. But this gave great offence to the Jews, who were excessively annoyed to find that no superior privileges were reserved to themselves : Acts xi. 2, and xv. 1, &c. They could not bear to think that the men of the Last Hour were to be made equal to themselves, who had been the chosen people of God ever since the days of Abraham. Nothing annoyed the Jews so much, as the admission of the Gentiles into the Christian Covenant. And now may be seen the connexion between this Parable and the case of Peter. Jesus introduces the Parable with the observation that *Many of the first shall become last*. This was exactly fulfilled in Peter. He was the first, and he fell to the bottom of the list, by his shameful denial of his Master in the Palace of the High Priest. But this was forgiven. Tell his disciples *and Peter*, says the angel, Mar. xvi. 7 : where it may be observed that although

Peter is forgiven, he is put *after* the other disciples. Nor was that all. After Jesus was glorified, Peter denied him again in the persons of his Gentile converts: Gal. ii. 12. This was a much more serious offence. For now Jesus was glorified, and Peter had received extraordinary gifts of the Holy Spirit. Accordingly we read that Paul indignantly rebuked Peter to his face, and before the whole congregation, Gal. ii. 11, 14. Here was a fulfilment of the words of Jesus that the last should become first. Peter had already fallen from first to last: and now Paul, the last and least of the apostles, 1 Cor. xv. 8, 9, was become first, and addresses Peter in the language of stern and indignant rebuke.

And this seems the proper place to observe that the character of Peter as exhibited in N. T. appears to be *symbolical*. We are led to this conclusion, by the connexion between this Parable and the question of Peter. The Parable appears to have been spoken at him. Thus Peter appears to symbolize the *Churchman* of a later day: *i. e.* one who is always ready to sacrifice the honour of *JEHOVAH* to considerations of ecclesiastical expediency. The modern *Churchman* can see nothing wrong in his own *Church*: if he speaks, or writes, his hope and trust is that he may say nothing contrary to the *faith of the Church*. If he knows enough of Scripture to see that his *Church* is mistaken, he will not say so: but in such a case will honour *man*, and not honour *JEHOVAH*. All this appears to be foreshewn in the history of Peter. He first denied his Master, when *in the Palace of the High Priest*, Mat. xxvi. 58: words of ominous significance, when it is remembered that the miserable Bishop of Rome calls himself *Successor of Peter*. He afterwards denied his Master a second time for the most disgraceful of all reasons, φοβούμενος τοὺς ἐκ περιτομῆς Gal. ii. 12: *i. e.* for fear of giving offence to the men of his own *Church*: thus unconsciously acting over again what he is related to have done before: βλέπων τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη. Mat. xiv. 30. In the figurative language of prophecy, *classes* of men are symbolized by *individual* actors. Thus, in the present Parable, the *laborers* are symbolical, not of individual men, but of *classes* or *races*. And this consideration enables us to see how unreasonable was the grumbling of the laborers of earlier arrival: for their complaint, when translated from symbols into realities, amounts to this: "Our *Church* is entitled to higher honour, because it is earlier in point of *time*:" an argument which is simply absurd.

18. τοῖς ἀρχιερεῦσι καὶ γραμματέεσσι] The High Priests and Clerks at Jerusalem, seem to correspond to the Bishops and Clergy of more recent times. And the narrative appears to have a symbolical meaning. The High Priests and Clerks put Jesus to death. Their example has been followed by the Bishops and Clergy of the Holy Catholic Church. They have put to death

the Witnesses of Jesus: and they would continue to do so, if they had the power. In fact, the greatest obstacle to the promulgation of the truth of Scripture, has been the authority of the Holy Catholic Church. The modern Churchman imagines that a thing must be right if it is written in the *Prayer-book*: that a proposition must not be asserted, which is contrary to the faith of the *Church*: and thus the authority of the *Church* is set in direct opposition to the pure Word of God.

26. *ἔστω ὑμῶν διάκονος*] Jesus here tells his disciples to vie with each other in *humility*. It would be well if the modern Bishops, who call themselves *Successors of the Apostles*, would act up to this precept, and not pretend to exercise the stupendous powers which the *Prayer-book* most falsely ascribes to them.

XXI. 4. *τοῦτο δὲ ὅλον γέγονε*] These words are spoken by Jesus. If Matthew had used his own words of narrative, he would not have said *γέγονε*, but *ἐγένετο*. Jesus sends his disciples upon an errand, and at the same time tells them, that, what they are about to do, is in fulfilment of a prophecy which he cites. This was quite in accordance with his usual practice: *e.g.* Luke iv. 21, Mat. xxvi. 56, Mar. xiv. 49, Joh. xv. 25. So in Mat. i. 22, the Angel tells Joseph that the whole of the scene now enacting is in fulfilment of the prophecy of Isaiah, and that Mary is the maiden to whom the prophecy refers. It appears from John xii. 16, that the disciples whom Jesus sent on this errand, did not at the time understand, that, what then took place, was in actual fulfilment of the prophecy of Zechariah: but this is in no way inconsistent with the narrative of Matthew. Jesus had cited the prophecy, and told his disciples that it was about to be fulfilled: but the disciples did not understand him. So it was with the disciples on divers other occasions: *e.g.* Luke xviii. 34, Joh. viii. 27, and x. 6. In fact the disciples were *ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ*, Luke xxiv. 25, and for the reason which John gives, *οὕτω γὰρ ἦν πνεῦμα ἅγιον*, Joh. vii. 39: but as John adds, *ὅτε ἐδοξάσθη ὁ Ἰησοῦς*, then they remembered that this prophecy had been said of him: Joh. xii. 16. After Jesus was glorified, his disciples received extraordinary gifts of the Holy Spirit. It would seem from Joh. xii. 16, that *John* himself was one of the two disciples whom Jesus sent on this errand: and this hypothesis will account for his mention of the fact that the disciples did not at first understand what Jesus said: a thing which is not mentioned elsewhere. Perhaps the other disciple was *Peter*.

13. *ὑμεῖς δὲ ἐποιήσατε σπῆλαιον ληστῶν*] If these words were intended to have a symbolical meaning, which perhaps they were, they would seem to foreshew the rapacity and worldly mind of the Bishops and other dignitaries of the Holy Catholic Church. Cf. Acts xx. 29.

15. *ἡγανάκησαν*] This is symbolical. The High Priests and

Clerks represent the Bishops and Clergy of the Holy Catholic Church. They were moved with indignation against the truth, and against the publication of it. Their wish was to make the Bible a sealed book, and to keep the people in subjection to the Doctrines of the Church.

19. ἐξηράνθη] The withering of the fig-tree on this occasion has been antiently interpreted of the destruction, then rapidly approaching, of the Jewish nation. Yet forty days, and Jerusalem would be no more. And Jesus uses the same figure, in seeming allusion to this incident, on another occasion, Luke xxiii. 31: ἐν τῷ ξηρῷ τί γένηται; Cf. Dan. iv. 10, &c.

28. ἄνθρωπος εἶχε τέκνα δύο] This Parable is partially explained by Jesus himself. The first son represents those, who, having lived without God in the world, repented at the preaching of John: the other son represents the hypocritical High Churchmen, who covered actual wickedness under a cloak of seeming righteousness. But the Parable has a further and hidden meaning. It seems to represent two great divisions of mankind: the Jew, and the Gentile. Thus the Gentile at first refused to go into the vineyard of JEHOVAH: and the consequence was that the Gentile world lost all knowledge of the true God. But afterwards, about the eleventh hour, that is, after the lapse of many centuries, he thought better of the matter, and went in. This is in keeping with the last Parable of the Laborers in the Vineyard. The Gentiles came in about the eleventh hour: the word ὕστερον is a note of long time elapsed: ὕστερον δὲ μεταμεληθεὶς ἀπηλθεν. On the other hand, the Jew professed in words to go into the Vineyard, but in reality loitered outside, or at least did no work in the Vineyard: and the consequence was that the Vine yielded only wild grapes: Isa. v. 2. And this circumstance may explain, why, in the payment of wages at the end of the day, in the preceding Parable, no preference was shewn to the Laborers of earlier arrival: the Jews had been a longer time in the Vineyard, but they had not done more work, although they professed to have done a great deal: Mat. xx. 12. Thus the Jews drew near to JEHOVAH with their mouth, and honoured him with their lips, but their heart was far from him: Isa. xxix. 13. This seems to be implied, although it is not expressed, in the former Parable. But it may be said, that this interpretation of the present Parable is not free from difficulty: for how can the Gentile be said to have been called to work in the Vineyard, *before* the calling of the Jew? And there seems to be no answer to this question except by referring the Gentile to his first progenitor Japhet, who was the *elder* brother of Shem: Gen. x. 21. The sons of Japhet were invited to work in the Vineyard of JEHOVAH, but they would not at first go in. The sons of Shem went in, but did not give their heart and soul to the work. But even so, the difficulty does not end here: for if the first son and the other

son in this Parable represent the Gentile and the Jew respectively, then it would seem to follow by parity of interpretation, that the Elder son and the Younger son respectively represent the Gentile and the Jew in the Parable of the Prodigal Son, Luke xv. 11: and perhaps they do so: but that question will be considered in its proper place.

30. ἐγὼ, κύριε] *i. e.* as we should say, *Yes, Sir*. This expression has been a puzzle to modern expositors, some of them very reverend, but who have the misfortune to know nothing of Greek. The word ἐγὼ does not imply self-exaltation nor contrast, but merely expresses affirmation. Ar. Eq. 32. ἡγεί γὰρ θεός;—Ἐγωγε.

38. οὗτός ἐστιν ὁ κληρονόμος] These words in the Parable may be taken literally: but in the application of them to the Jews, they must be understood to be spoken ironically, and to mean *This is he who calls himself the Heir*. The Jews put Jesus to death, not because they believed him to be the Heir, but because he declared himself to be so, and they would not believe him. Mat. xxvi. 63—6. And here seems to be a retrospective allusion to the words of Joseph's brethren, Gen. xxxvii. 19: "Here comes the dreamer: δεῦτε ἀποκτείνωμεν αὐτόν, and we shall see what will come of his dreams." Joseph was a type of Jesus.

39. ἐξέβαλον ἐξω τοῦ ἀμπελῶνος] ? These words have been explained to be a prophecy that Jesus would suffer ἐξω τῆς πόλης, Hebr. xiii. 12. But that would be a very narrow interpretation, and wholly incompatible with the words of Jesus Christ himself, who explains the *Vineyard* to mean, not the *City* of Jerusalem, but the kingdom of God: v. 43. The husbandmen in the Parable refused to acknowledge the Heir upon his own estate: thereby exactly fulfilling the words of John, i. 11: εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι οὐ παρέλαβον αὐτόν. When we turn from symbols to realities, we read that the Jews rejected Jesus as an impostor, and put him to death, because he declared himself to be the Anointed Son of God. Mat. xxvi. 63, 4. Thus they allowed him to have no part nor lot in his own inheritance: all which is figuratively described by saying that they cast him out of the *Vineyard*. The observations of Paul, Hebr. xiii. 10, &c. are not made with reference to this Parable, but in order to shew that the death of Jesus was an antitype of the sacrifices performed under the Levitical law.

41. κακοὺς κακῶς ἀπολέσει αὐτούς] Here *Alford* sapiently observes that *this expression is one of the purest Greek*: a thing which any fourth-form boy might have told us. But it appears from Trench's notes on this Parable, that the same had been said long ago by Grotius, whose words, as cited by Trench, are, *Petita ex purissimo sermone Graeco*: whence *Alford* appears to have culled this choice flower, for the use of Theological Students and Ministers. But when his hand was in, he might as well have

told us something worth knowing, if he had it to tell : for the meaning of this expression is totally mistaken in E.V. and as *Alford* is one of the five clergymen who are revising E.V. it would have been worthy of him to point out that error here. E.V. says, "He will miserably destroy those *wicked* men : " but that is not an accurate rendering ; for the meaning of *κακούς* belongs not to *αυτούς* but to *κακώς*, upon which it acts as an intensive : so that the whole means, *He will destroy them with a tremendous destruction*. *Κακός κακώς* means, *very badly*, and may be said, where no malediction is intended : *e. g.*

ἀλλ' ὃ γὰρ οὐδὲ μουσικὴν ἐπίσταται
πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακώς.—
τοῦτ' ἴσως σ' ἐβλάψεν, ὅτι καὶ κακὰ κακώς. Ar. Eq. 188.

44. This verse of the common editions is rejected by Tischendorf, and apparently with very good reason : it is wanting in divers MSS. and seems to have been interpolated from Luke xx. 18, but by a careless and clumsy hand, which has put it in the wrong place : for if Matthew had cited the words of this verse, he would have put them immediately after *v.* 42.

45. *ἔγνωσαν ὅτι περὶ αὐτῶν λέγει*] The last Parable was applied to the Jews by Jesus Christ himself, and was understood by them at the time. But it appears to have also a further meaning : and in order to enquire into this, it will be useful to look at the history of Naboth's Vineyard, 1 Kings xxi. It is a very antient opinion, that the death of Naboth was typical of the death of Jesus Christ. But there are also striking points of resemblance between this Parable and Naboth's history. For Naboth was Heir to the Vineyard : it was the inheritance of his fathers : *v.* 3. And Naboth was violently put to death, because he was Heir, and in order that those who slew him, might take possession of his inheritance ; *vs.* 12 to 16. It is therefore impossible to avoid seeing that this Parable alludes to the history of Naboth. And if we compare the case of Naboth, with the death of Jesus, the resemblances are equally striking. For Naboth had done no wrong : his only offence was, that he refused to disobey the Word of JEHOVAH. Then Naboth, like Jesus, was accused of blasphemy against God, and was convicted and executed upon the testimony of false witnesses. Thus the case of Naboth, and the Parable, appear to be in connexion with each other, and to look forward to the same events. But the whole history of Ahab appears to have a symbolical meaning. Ahab represents the Man of Sin, *i. e.* the Bishop of Rome : Jezebel, wife of Ahab, represents the Holy Catholic Church, whom the Bishop calls his *wife* : Naboth, and after him, Jesus, represent the faithful worshippers of JEHOVAH : the Vineyard of Naboth, represents the knowledge and practice of the worship of God in truth. Then Naboth was put to death by the joint contrivance and operation

of Ahab and Jezebel and the Elders of his own city: and the death of Jesus was concerted by the High Priests and Clerks and Elders of the people: typical characters in both cases, each of which throws light upon the other: and both appear to foreshew the persecution and murder of the faithful Witnesses of God, by the Church of Rome; her Bishops and Clergy taking the lead in the shedding of innocent blood. All this was done under a pretence of zeal for God: the worshippers of JEOYAH were stigmatised as Heretics, accused of impiety and blasphemy, convicted upon false testimony, and then put to violent, ignominious, and cruel deaths.

XXII. 2. $\epsilon\pi\omicron\lambda\eta\sigma\epsilon\ \gamma\acute{\alpha}\mu\omicron\upsilon\varsigma\ \tau\hat{\omega}\ \nu\iota\hat{\omega}$] *i.e.* gave public entertainments, apparently on a large scale, in honour of his Son: there was no *marriage* in the matter. So Luke xii. 36. $\pi\acute{o\tau\epsilon\ \acute{\alpha}\nu\alpha\lambda\upsilon\sigma\epsilon\ \epsilon\kappa\ \tau\hat{\omega}\nu\ \gamma\acute{\alpha}\mu\omicron\upsilon\varsigma$. And Luke in his version of this Parable calls the entertainment simply $\delta\epsilon\acute{\iota}\nu\omicron\nu\ \mu\acute{\epsilon}\gamma\alpha$, which although it falls short of Matthew, is consistent with him as far as it goes. Matthew afterwards mentions some of the incidents of a *banquet*, but nothing that indicates a *marriage*. The interpretation of this Parable is not free from difficulty. And here seems to be the proper place for taking a cursory view of the parallel passage in Luke, c. xiv. who appears to have given a mutilated version of the same Parable. It may be seen on a careful comparison of the two accounts, that Luke has added nothing of any moment, that was not mentioned by Matthew: but Luke has omitted many incidents, which Matthew had recorded. In fact, Luke has given only one half of the Parable. And the time and place of uttering the Parable in Luke, are different from those in Matthew. But all these apparent discrepancies are useful to confirm the truth of Scripture. Matthew relates what he had seen and heard. He was probably present when this Parable was spoken, and heard every word of it. On the other hand, Luke professes to relate not what he had seen and heard, but what others had told him, Luke i. 2; therefore it might be expected that he would sometimes state inaccurately and imperfectly what an eyewitness could state accurately and in detail. Accordingly this is one among other instances of such usage. Nevertheless the collateral narrative of Luke, is useful to throw light upon Matthew.

— $\acute{\alpha}\nu\theta\rho\omega\pi\hat{\omega}\ \beta\alpha\sigma\iota\lambda\epsilon\acute{\iota}$] This is obviously JEOYAH ; and his Son immediately afterwards mentioned, is Jesus Christ. So far, all interpreters are agreed. But what is meant by the expression $\epsilon\pi\omicron\lambda\eta\sigma\epsilon\ \gamma\acute{\alpha}\mu\omicron\upsilon\varsigma\ \tau\hat{\omega}\ \nu\iota\hat{\omega}$; And here it may be observed that nothing can be more unfair than the rendering of E.V. here, *made a marriage for his son*. But how can $\gamma\acute{\alpha}\mu\omicron\upsilon\varsigma$ mean a *marriage*? If a marriage had been intended, nothing would have been easier than to say $\gamma\acute{\alpha}\mu\omicron\nu$, as is said by John ii. 1, 2, which really was a wedding, and $\nu\upsilon\mu\phi\acute{\iota}\omicron\varsigma$ is mentioned there, v. 9. So again, Apoc. xix. 7, $\eta\lambda\theta\epsilon\nu\ \delta\ \gamma\acute{\alpha}\mu\omicron\varsigma\ \tau\hat{\omega}\ \acute{\alpha}\rho\alpha\gamma\iota\hat{\omega}\nu$, *καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν*.

But here *γάμους* in the plural, is said in the first instance, on purpose to exclude all notion of a *marriage*. That agrees with what follows. No bride is afterwards mentioned, nor bridegroom, nor bridesmaids. *Γάμος* originally meant a *wedding*: and as a wedding was usually accompanied with a feast, *γάμος* was antiently used to denote the *wedding feast*: *e.g.*

οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἕδνα. α'. 277.
τὸν δ' εὖρον δαυνύντα γάμον πολλοῖσιν ἔτησε. δ'. 3.

Afterwards *γάμος* was said of a *feast* without a wedding: and in this sense we find it used in other parts of N. T. *e.g.* Luke xii. 36, and xiv. 8. So it is here: *γάμους* means simply *banquets* or *public entertainments* given by the King in honour of his Son. And we read in Scripture that entertainments of this kind were given when the king's son was proclaimed as heir to the throne, 1 Kings i. Thus Adonijah exalted himself, *v.* 5, and slew sheep and oxen and fat cattle in abundance, *v.* 9, 19, 25. Afterwards when Solomon was proclaimed king by order of David, we read that the people *rejoiced* with great joy, *i.e.* *feasted*, *v.* 40, 45. The same thing is stated more fully in 1 Chron. xxvii. 21, 22. They offered sacrifices in abundance for all Israel, and did eat and drink before JEHOVAH on that day with great gladness, and they made Solomon the son of David, king, &c. The present Parable appears to allude to such a custom: and this furnishes a key to the meaning of the Parable. For thus it appears that the *banquets* of JEHOVAH are given on the occasion of the proclamation of Jesus as the Anointed Son of God: the *banquets* to which the people were invited, are the blessings of the Christian dispensation. And here may be seen how consistent and appropriate is the language of Luke, who describes these *γάμους* shortly as *δεῖπνον μέγα*: *i.e.* *a magnificent entertainment*. Having thus settled what is meant by the *banquet*, it is easy to see who are meant by the *guests*. These can be no other than the Jewish people. The banquet was prepared for them. The whole scope of the Jewish dispensation, was to prepare the Jews to acknowledge Jesus as the Anointed Son of God. Thus we read, *v.* 3, *ἀπέστειλε τοὺς δούλους αὐτοῦ καλεῖσαι τοὺς κεκλημένους*: *i.e.* God sent his servants the Prophets to invite the Jews to do homage to the Messiah: but the Jews would not attend to the invitation. The day of the feast was then far off. But *again*, *i.e.* after a lapse of time, the king sent other servants, who announced the Banquet to be now *ready*: *τὸ ἀριστόν μου ἡτοιμάσα*, *v.* 4: *i.e.* the coming of the Messiah was now near at hand. But this call, like the first, was wholly disregarded by the Jews: they were engrossed in worldly pursuits, and hated the messengers of God: they slew some, and maltreated others. And here it may be observed, that, although in the figurative language of the Parable,

it is said at the outset that the King had made a Banquet for his Son, this must not be taken literally to mean that the interpretation of the Parable is to begin in the days of Jesus Christ upon earth : for it is usual in prophecy to describe a thing as done, which God purposes to do : and to use the present and past tenses, in speaking of events which are still future. The present Parable embraces a very long time : in fact, the whole history of the Jewish people, from the days of Moses to the death of Jesus Christ, falls within the first half of the Parable.

7. ἀκούσας δὲ ὁ βασιλεὺς ὀργίσθη] The disloyalty and violence of his subjects has now roused the anger of the king : and he sent his armies and destroyed the murderers, and burnt their city. This has always been interpreted of the destruction of Jerusalem by the Romans ; and rightly : but it may be observed here, that the expression τὴν πόλιν αὐτῶν ἐνέπρησε, must not be understood literally of the City of Jerusalem only, but means the destruction by fire and sword of the whole country and people of the Jews : πόλις is put figuratively for the whole nation. Here ends the first half of the Parable : the Jews, who are most appropriately designated as οἱ κεκλημένοι, had not responded to the call : and they are rejected.

8. ὁ μὲν γάμος ἐτοιμὸς ἐστίν] Here is a latent acknowledgment of the inexhaustible wealth of *ΙΕΡΟΝΑΗ* : the Banquet does not spoil by the tardiness of the guests to come in : it is always ready.

— οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι] *i. e.* the Jews have shewn themselves unworthy of the invitation which had been sent to them, but to them only.

9. ὅσους ἂν εὕρητε, καλέσατε] These words foreshew the calling of the Gentiles : the invitation was not now to be confined to the men of one city, but was to be delivered to all whom the King's messengers can find.

10. συνήγαγον πάντας ὅσους εὗρον, πονηροὺς τε καὶ ἀγαθοὺς] These words foreshew that the preaching of the Gospel to the Gentiles, would not be unattended with success : many would answer to the call, and profess themselves Christians : but it is ominously added, that bad, as well as good, would be found among them. This was seen in the days of the first Apostles : and the same thing, on a much larger scale, may be seen at the present day.

— καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων] The Banquet was filled with men who were quite willing to eat and drink at the King's expense, but who, as appears by the next verse, had not all arrayed themselves in proper costume to appear before His Majesty. This has been seen for a long time. The nominal Christian is, in many countries, a mere matter of course : everybody calls himself a Christian. But a very large number of *professing* Christians have not the spirit of Christ, and are none of his. And now we seem to have reached a point beyond which

History has not unfolded the meaning of this Parable: what follows is a vision of judgment, which as yet is unfulfilled.

11. *ἄνθρωπον οὐκ ἐνδεδυμένον ἱνδύμα γάμου*] To explain these words is easy: but to interpret them from symbols into realities, is still a matter of difficulty and uncertainty. It is plain from the Parable itself, that those who sat down at the King's table, were required to appear in a *Court dress*: an usage with which the Jews seem to have been well acquainted, and which is a matter of course in our time. To omit to do so, would be a coarse insult to the Sovereign in modern times: but in the East, where matters of form and ceremony are of far more importance than with us, it would be a very grave and significant affront. It has been said, that it was usual in the East for the host to provide his guests with robes for the banquet: and some passages in Scripture seem to allude to such a custom, *e. g.* Zech. iii. 3; Apoc. xix. 8. But others have denied the existence of such a custom, and it is not necessary to insist upon it. One thing is clear, that, according to the Parable, and according to the undoubted usage of antient and modern times, it was the duty of the guest to appear in a Court dress at the King's table. Then what is meant by the Banqueting Robe or *ἱνδύμα γάμου*; The answer seems to be, that this can mean nothing else than the Robe of righteousness, Isa. lxi. 10. And this is a very antient opinion. But a very learned modern expositor has objected to this interpretation, that, as a Garment is a *visible* thing, so the Banqueting Robe here must mean some outwardly visible mark among men, as, for instance, the *profession* of the faith of some Established Church. This however would be a very unsatisfactory, and unscriptural, interpretation. It is true indeed that a Garment is a visible thing, but the Garment in this Parable is said to have been seen by the King alone; and therefore needs not to be interpreted of a thing which Man may see: for man looks on the outward appearance, but JEHOVAH looks upon the heart. 1 Sam. xvi. 7. Besides which, outward profession is of no value with JEHOVAH: the man is not a Christian who is one outwardly: nor is the baptism of water effectual to purchase salvation: but the true Christian is one inwardly, whose baptism is not merely of his flesh in water, but of his heart with the Holy Spirit of God. Rom. ii. 28, 9. The most difficult question yet remains: which is, who is meant by the *ἄνθρωπον* here? It has been conjectured by some interpreters, that he is the Bishop of Rome. Nor is this altogether improbable: for if *ἱνδύμα γάμου* means a Robe of righteousness, then the want of it must mean *ἀμαρτία* and so the guest of this Parable may be identical with the *ἄνθρωπος τῆς ἀμαρτίας* of 2 Thess. ii. 3. And it must be admitted that the character of the Guest in this Parable, and the measure which is dealt out to him, are in every way worthy of the Bishop of Rome. But then

on the other hand, it may be observed, that the *Want of righteousness* is not a mark or token sufficient of itself to indicate with certainty the Bishop of Rome, or any other Corporation or class of persons. Besides which, it seems from the present Parable that the case of the rejected guest, is not a single instance, but only one out of many: for the King proceeds to say that *The called are many, but the chosen are few*: then if few only are chosen out of many called, the fair inference is, that the case which is set before us of one called but not chosen, is to be taken as a sample of one out of many in like case. Under these circumstances, it seems impossible to say what is intended by this symbol, until history shall have unfolded the event.

14. πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί] Here is an ominous warning of future corruption in the Christian ἐκκλησία. The κλητοὶ constitute the ἐκκλησία, and they would be many; but the ἐκλεκτοί, who would put on the ἐνδυμα γάμου, such as the KING requires, would be few indeed. Even the Churchmen, at least such of them as can read Greek, are obliged to admit this: and yet they profess their belief in the *Holy Catholic Church*.

17. δοῦναι κῆνσον] Wordsworth in his note on this passage, distinguishes between δοῦναι in the mouth of the Pharisees, and ἀπόδοτε in the mouth of Jesus, *v.* 21. But it does not certainly appear that any antithesis is intended here. Δοῦναι κῆνσον means simply to pay tribute, and δοῦναι may be said where the payment is compulsory, or by way of bargain: *e. g.* Ar. Vesp. 671.

δῶσατε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν ἀνατρέψω.

Id. cited Plut. vit. Niciae. T. I. p. 528 B.

ἐθέλω γεωργεῖν. — εἴτα τίς σε κωλύει; —

ὑμεῖς ἔπει δίδωμι χιλίας δραχμάς,

ἐάν με τῶν ἀρχῶν ἀφήτε. — δεχόμεθα.

δισχίλια γὰρ εἰσι σὺν ταῖς Νικίου.

29. πλανᾷσθε] E. V. here says, *Ye do err*. But this is feeble: πλανᾷσθαι describes the condition of a person who has lost his way, and wanders about in utter ignorance how to find it. *e. g.*

σήμενον ὅποι Γῆς ἡ μογερά πεπλάνημαι. Aesch. P. V. 564.

καὶ δὴτ' ἐτρυχόμεσθα παρὰ Καύστριον

πέδιον ὁδοιπλανοῦντες ἐσκηνημένοι. Ar. Ach. 69.

Metaphorically it is said of one who has totally misunderstood an argument, as here.

32. ἐγώ εἰμι ὁ Θεὸς Ἀβραάμ] The meaning of these words has been generally missed by Ecclesiastical writers: and no wonder: for a Churchman can only think according to the faith of the Church: and if his Church has taken a wrong view of the matter, then he must think wrong, after her. But the words are free from all difficulty and ambiguity: JEHOVAH said to Moses, "I AM the God of Abraham:" words which necessarily imply

that Abraham is now alive: not that God *will* raise him up, but that he *has* raised him up: and that Abraham is alive and awake, at the time when the words are spoken. Just as if God had said, "I am King of Israel:" then the words would imply that the kingdom of Israel is subsisting: for there can be no king without a kingdom and living subjects. So it is with the relation between God and people: both parties must be alive in order to constitute that relation: therefore when JEHOVAH declares himself to be the God of those who are naturally dead, he affirms that they are alive with him in another place: πάντες γὰρ αὐτῷ ζῶσι, says Luke, xx. 38.

— οὐκ ἔστιν ὁ Θεὸς, Θεὸς νεκρῶν, ἀλλὰ ζώντων] Nothing can be more absurd than E. V. here: they say, "*God is not the God of the dead, but of the living:*" where it may be observed, that, they have inserted the article, three times over, where it is carefully omitted in the Greek, and have asserted a proposition which is not true, and which is exactly the reverse of what Jesus said. For in fact, JEHOVAH is God of the dead, as well as of the living: for the dead, i. e. those who have died out of this life, are alive with him. All this is plainly expressed in the Greek text; which is most accurate to distinguish between τῶν νεκρῶν, i. e. those who have died, and νεκρῶν, i. e. dead bodies. E. V. affords a melancholy proof of the folly of men affecting to translate what they were not able to construe: but E. V. is not likely to be amended by the feeble efforts of Revising Clergymen who know nothing of Greek.

44. εἶπε Κύριος] This is the reading of the Vatican MS. and is followed by Tischendorf: "JEHOVAH said unto my Lord." The common reading is ὁ Κύριος, in which the distinction is lost.

— ὑποκάτω τῶν ποδῶν σου] This is also the reading of the Vatican MS. and of Tischendorf.

XXIII. 2. ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν] It seems from a comparison of this passage with Joh. xi. 51, that the authorised teachers of the Jewish people enjoyed some extraordinary gifts of the Holy Spirit, by virtue of their office, and of their position as Moses' successors, under the Jewish dispensation, which was now drawing to a close. The lawgiver would not depart from Judah, until Shiloh came: Gen. xlix. 10. But there is nothing analogous to this in the Christian dispensation. The modern Bishop is not a *Successor* to any of the extraordinary gifts which the first Apostles enjoyed. It is true that the modern Bishop *pretends* to do extraordinary things: as for instance, he lays his hand upon the head of the Priest, and says, *Receive the Holy Ghost, &c.* But all that is a mere illusion. The Bishop may utter the words, but no virtue flows out of the imposition of Episcopal hands. JEHOVAH does not take his *orders* from man. Besides, the modern Bishop goes far beyond anything which the Apostles are recorded to have done. Not one of them ever pro-

fessed to give away the Holy Spirit of God, nor dared to use such words as the modern Bishop uses at Ordination. We are told that the Apostles imposed their hands, and that *extraordinary* gifts of the Holy Spirit followed after such imposition : Acts viii. 17. But that is a very different thing from modern Episcopal Ordination. All *extraordinary* gifts of the Holy Spirit have long ago ceased in fact, although not in the distempered imagination of the Holy Catholic Church. But no *ordinary* gifts of the Holy Spirit are ever said to have followed from Apostolic imposition of hands. And the modern Bishop forgets, that, according to Scripture, the man who was employed by God to work an *invisible* miracle, was able to give a *visible sign* of his office : *e. g.* 1 Sam. ii. 34, 1 Kings xiii. 3, and xxii. 28, Mat. ix. 6, &c. But the modern Bishop is not employed by God to give away his Holy Spirit, nor is the Bishop able to give any *sign* of his Commission. If there is any virtue in the imposition of Episcopal hands, let the Bishop shew it by restoring a blind man to sight, or a cripple to the use of his limbs. But in fact the Bishop can do no such thing, nor any thing else which may not be done by a Layman. It is of no use to mince the matter. The Ordering of Priests according to the practice of the *Reformed* Church of England, is a fulfilment of the Apocalyptic prophecy : the Bishop makes *πῦρ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν, ἐνώπιον τῶν ἀνθρώπων*. Apoc. xiii. 13. And men admire. But what is *ἐν ἀνθρώποις ἰψήλῳ*, is *βδελυγμα ἐνώπιον τοῦ Θεοῦ*. Luk. xvi. 15.

8. *εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος*] This is the reading of the Vatican MS. and is adopted by Tischendorf and Wordsworth : the common reading instead of *διδάσκαλος*, has *καθηγητής, ὁ Χριστός*. But *ράββι* is explained by John, i. 39, to mean *διδάσκαλος*. This verse under the form of a practical direction, alludes with a melancholy foreboding, to the corruption, then soon about to ensue, in the Christian community. The disciples of Jesus were told not to call themselves *Teachers* : *i. e.* they were not to arrogate infallibility, nor undue importance, to themselves, but were to refer all their *teaching* to Jesus, who alone taught with infallible wisdom. But a Scriptural precept is not given without reason : man is not told to do that which he is naturally inclined to do. The reason for this precept began to shew itself while Christianity was young. The professed teachers of the people began early to arrogate undue honour to themselves, and taught mankind to worship the monstrous idol of the Holy Catholic Church. So it is at the present day. The Churchman considers it a matter of duty to believe whatever the Church teaches : just as if the Church were not as liable to error as any other Company or body of men. Infallibility belongs to *JEHOVAH*, but to him alone.

9. *πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς*] This seems to allude to the practice of the Pharisees and others who called Abraham

their father, and trusted that they would inherit salvation through him. Matt. iii. 9. John viii. 39, 53, &c. But the same words appear to allude prospectively to the monstrous usages of the Holy Catholic Church, which continue to the present day. The modern Bishop is called *Father in God*: a most improper title; for the Bishop is appointed by man and not by God, and the title of *Father in God* is wholly unscriptural. Among Roman Catholics the title of *Father* is commonly given to the Priest. The modern Bishop is, for secular purposes, superior to the Clergy of his own diocese: and the powers of the Bishop are defined by Law: but the office of Bishop does not make him *spiritually* superior to the Priest, or to the Layman. And an Archbishop of Canterbury, or a Bishop of Exeter, may happen to know far less of Scripture, than a Shepherd of Salisbury Plain.

10. μηδὲ κληθῆτε καθηγηταί] In this precept also we are forewarned of the monstrous pretensions of those who would call themselves *Successors* of the Apostles. Jesus tells his disciples not to do, that, which he knew that too many would do after he was taken from them.

13. This verse of the common editions is wanting in the Vatican MS. and is rejected by Tischendorf. It seems to have been interpolated from Mar. xii. 40, and Luke xx. 47.

14. οτι κλειρετε τὴν βασιλείαν τῶν οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων] This is what the Holy Catholic Church has always endeavoured to do.

21. ἐν τῷ κατοικοῦντι αὐτόν] This is the common reading, and it agrees with the Vatican MS. But other MSS. have κατοικήσαντι, and that reading has been adopted by Tischendorf and Wordsworth. But it is difficult to account for such a preference. For if God had ceased to dwell in the temple, how could it be said that swearing by the temple was swearing by God? But at the time when Jesus spoke, God had not ceased to dwell in the Temple; for it was still called his house, and the temple of ἸΕΗΟΥΑΗ: Joh. ii. 16, Luke i. 9.

22. καὶ ὁ ὅμοσας ἐν τῷ οὐρανῷ] It appears from the words of this verse, that the Pharisees were in the habit of saying, "Whosoever shall swear by God, it is nothing: but whosoever shall swear by Heaven, ὀφείλει." But Jesus was now speaking not only to his disciples, but also τοῖς ὄχλοις and it would have been inconvenient to repeat before *them* the language which the Pharisees had used. But the words of Jesus are φωνᾶντα ξυνορίσιν and if we compare what he *has* said, with what he *has not* said, we may see that his argument was this, Which is greater, the throne of God, or He who sitteth thereon? And here is a mystical allusion to one of the future corruptions of the Holy Catholic Church. For which is greater, The Holy Spirit of God, or the modern Bishop who gives away the Holy Spirit of God?

25. *παροψίδος*] The use of this word in the sense of a *dish* or *vessel*, is censured by Phrynichus, p. 176, but without reason : for it is used by Attic writers to mean, sometimes *the food*, and sometimes *the dish* which contains the food : *e.g.* Metagenes, Poll. p. 1260.

πολλαῖσι παροψίσι καὶ καιναῖς εὐωχῆσω τὸ θέατρον

an expression which Pollux calls *ἀμφίβολον*, but which to the Greek scholar is free from ambiguity. Antiphanes *ibid.* and Athen. 367. F.

καλέσας τε παρατίθῃσιν ἐν παροψίδι Βολβούς.

So we use the word *dish* in both senses.

28. *μεστοὶ ἐστε ὑποκρίσεως*] This is the character of the High Churchman. He is always acting a part.

32. *πληρώσετε τὸ μέτρον*] This is the reading of a few MSS. and it agrees with *ἀποκτενεῖτε, σταυρώσετε*, &c. which follow : but the greater number of MSS. read *πληρώσατε*, which is the common reading, and is retained by Tischendorf and Wordsworth : another reading is *ἐπληρώσατε*.

34. *σοφούς καὶ γραμματεῖς*] These words are found together again 1 Cor. i. 20, *ποῦ σοφός ; ποῦ γραμματεὺς ;* But what is the difference between *σοφός* and *γραμματεὺς* ; This is one of those niceties which it is difficult to express in a translation. *Σοφός* means *learned* in any kind of acquired knowledge, and not necessarily in *letters* : thus a learned Astronomer would be *σοφός*, although not at all learned in the niceties of his own language. But *γραμματεὺς* means *a man of letters*, and in N.T. is said of those who are learned in Scripture : *e.g.* Mark xii. 35. On the other hand, *σοφία* may be ascribed to those who are *ἀγράμματοι* : *e.g.* Euripides, Diog. Laert. vit. Platon. says of Hercules,

*φαῦλον, ἄκομψον, τὰ μέγιστ' ἀγαθόν,
πᾶσαν ἐν ἔργῳ περιταμνόμενον
σοφίαν, λίσχης ἀτρίβωνα.*

35. *ὅπως*] On this word *Alford* sapiently observes, "Not in such a way that, as W. and W. but strictly, in order that." This is an admirable way of *confuting* W. and W. He *asserts* that they are wrong : and what can be more convincing ? Who would require or expect a demonstration from one man who contradicts two ? But if *Alford* had not thus *explained* the matter, one might have thought that *ὅπως* is here to be understood in its original sense of *how*, or by *which means* : for Jesus had said that the Jews would fill up the measure of their forefathers, *v.* 32 : and now he proceeds to state *how* they would do it ; namely, by putting to death the prophets, &c. *whereby* the innocent blood that has been shed from Abel downwards, shall be required of you.

XXIV. 3. *τῆς συντελείας τοῦ αἰῶνος*] These words are in E.V.

rendered *the end of the world*: but most improperly; for, first, *αἰών* does not mean *world*, but *life* or *time*: and, secondly, Scripture does not lead us to expect that the *World* will ever come to an end: but rather that it will endure for ever, Gen. viii. 21. There is no foundation in Scripture for the hypothesis that the Planet which we inhabit, will ever be destroyed. But *συντέλεια τοῦ αἰῶνος* means the end of the *age* or *time* appointed by God for the fulfilment of the events which his Holy Spirit has foretold. The word *αἰών* in N.T. is often used indefinitely, *e.g.* Mat. xxi. 19, &c; but here it must be understood with reference to the words of Jesus immediately preceding: so that the whole question means, What will be the signs of the fulness of the time at which these events will take place? Thus the question of the disciples points to the destruction of the Temple at Jerusalem, and apparently to that alone: but the words which they used are capable of a more extended meaning, and the answer of Jesus is framed accordingly.

4. *μή τις ὑμᾶς πλανήσῃ*] To mislead the mass of mankind, has always been the study and practice of the Holy Catholic Church. In order to perpetuate error, she requires of every Churchman that he shall write or say nothing contrary to the faith of the Church: so that if the Churchman is learned enough to see that his own Church is mistaken, he is not at liberty to say so; but in that case must dissemble his duty towards God, for fear of giving offence to the Church. Other Churchmen are so excessively ignorant as to suppose that it is a positive duty for man to believe whatever the Church teaches, and that her authority is not to be called in question by man. In the mean time errors gross as a mountain, open, palpable, are allowed to remain for ever in the *Book of Common Prayer*.

8. *ἀρχὴ ὠδίνων*] *i.e.* the beginning of the throes. The force of these words is entirely lost in E.V. But a time of sharp affliction is most aptly compared to the pains of childbirth, as in Ps. xlviii. 6, Isa. xiii. 8, &c. And so Homer:

ὥς δ' ὅταν ὠδίνουσιν ἔχῃ βέλους ὀξὺ γυναῖκα,—
ὥς ὀξεῖ ὀδύνη δύνει μένος Ἀτρεΐδαο. A. 269.

11. *πολλοὶ ψευδοπροφῆται*] These appeared early among the Jews, and are frequently mentioned in V.T. And they have never been wanting among Christians. The word *ψευδοπροφήτης* is here used in its most extended sense of *false teacher*, or *false professor*: a class of men who have always been active members of the Holy Catholic Church.

14. *ἐν ὅλῃ τῇ οἰκουμένῃ*] The word *οἰκουμένη* in N.T. is often said of the Roman Empire: but here it seems to have a more extended meaning; not to the exclusion of the other, but in addition to it. By Attic writers *οἰκουμένη* was said of that part of

the world which was inhabited by Greeks: *e.g.* Antiphanes, Athen. 43. B. and 74. E.

οἷα δ' ἡ χώρα φέρει
διαφέροντα τῆς ἀπάσης, Ἰππώνικ', οἰκουμένης.

Demosthenes, p. 242. *πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν.*

— *το τέλος*] *i.e.* of the age: referring to the question of the disciples, *v.* 3. But this expression, also, seems to have two meanings. One age would end with the destruction of Jerusalem: another age, with another signal judgment, which is not yet fully accomplished.

20. *σαββάτω*] This is by some understood of the Sabbath *day*, as in E. V. But others have explained it with reference to the Sabbath *year*, which being a time of scarcity, would cause their flight to be one of more hardship and difficulty.

24. *ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς*] It was said of the *ψευδοπροφῆται*, *v.* 11, that many would arise, and mislead many: and one effect of their false teaching would be, that the love of the many would grow cold, *v.* 12. This prophecy was soon fulfilled. While the Christians were few in number, they were remarkable for the brotherly kindness and friendship of each for each among them: but as their numbers increased, false teachers appeared, who made it their business to do the work of Satan among the people of God; and under their ministrations, the brotherly feeling of the early Christians entirely disappeared from among the mass of the people. Thus the πολλοὶ were led astray by the *ψευδοπροφῆται*. But in the passage here before us, another effect is said to arise from their teaching, and which must not be confounded with the former. They would mislead not only the many, but also the *chosen ones*, if they could. This must be something new. For the ἐκλεκτοὶ are not πολλοὶ, but ὀλίγοι, Mat. xxii. 14. And this is said to be accomplished by *mighty signs and wonders*. In order therefore to understand this passage, we must enquire who are meant by the ἐκλεκτοὶ, who by the *ψευδοπροφῆται*, and what are the signs and wonders which they would shew. And first with regard to the ἐκλεκτοὶ, they can be no other than those who worship God in spirit and in truth: Joh. iv. 23, 4. Then again the *ψευδοπροφῆται* can be no other than what their name implies, *i.e.* a false and dishonest Priesthood. But the Prophecy supposes that the ἐκλεκτοὶ are within reach of the *ψευδοπροφῆται*. And this may be seen in England. God has his ἐκλεκτοὺς here. Man is free in England, and those who know God, are at liberty to worship him in spirit and in truth. But the Clergy are an exception to this rule. The minds of the Laity are free, but the minds of the Clergy are not free. The Clergyman is not at liberty to think, speak, or act, contrary to the faith of the Holy Catholic Church. Here then are to be found the *ψευδοπροφῆται*. But what are the mighty signs and wonders by

which they would mislead the *ἐλεκτοὺς*, if they could ? History has now unfolded to us the meaning of this prophecy. Under the Jewish dispensation, the Prophet who was commissioned by God to work an *invisible* miracle, as for instance to foretell a future event, was able to give a sign of his mission by a *visible* miracle accompanying his words : 1 Kings xiii. 3, Exod. iv. 8, 9 ; and this principle was clearly recognised by Jesus Christ : Mat. ix. 2. The Man who could forgive sins, could restore a cripple to the use of his limbs. But all power of working miracles, visible and invisible, seems to have come to an end soon after the death of Jesus Christ. But after all miracles had ceased *in fact*, they were revived in the *fables* of the Holy Catholic Church, and they are there to the present day. In the Church of Rome, miracles are continually wrought, *ἐν ὀπίον τῶν ἀνθρώπων*. Winking Madonnas, and weeping images of Saints, are there as plenty as blackberries. And a man who will go to Rome with money in his pocket, may obtain any quantity of the Virgin Mary's milk, or of the wine created by Jesus at the wedding in Cana : these he may obtain for a valuable consideration in money paid down to the Holy Catholic Church. However, all these grosser absurdities of the Church of Rome were exploded and rejected by Protestants at the time of the Reformation. But although the *visible* miracles of the Church of Rome were rejected by the Reformed Church, the *invisible* miracles were retained. These may be seen in the Church of England at the present day, but they are of so subtle a nature, that they may easily be overlooked, and do generally escape the observation of the Laity. The first of these occurs in the Communion Service. There, the Priest lays his hand upon the Bread and upon the Vessels of Wine, and pretends to *consecrate* them : just as if any virtue passed out of the Priest's hands, or as if the gifts of God required to be *consecrated* by the hand of man. The next occurs in the Baptism of Infants. There the Priest takes a child into his arms, sprinkles a little water upon it, and then pretends that the Child is *regenerated* by the Holy Spirit of God : just as if JEHOVAH waited upon the Minister, instead of the Minister waiting upon JEHOVAH. The third instance is to be seen in the Order for the Visitation of the Sick. There the Priest is directed to *absolve* the sick man *after this sort* :

Our Lord Jesus Christ, *who hath left power to his Church to absolve all sinners who truly repent and believe in him*, of his great mercy forgive thee thine offences : And by his Authority committed to me, *I absolve thee from all thy sins*, &c.

Here, it may be observed, the Priest pretends to perform an invisible miracle of stupendous importance : and in support of this pretended miracle, he alleges, most falsely, that Jesus Christ hath left power to his Church to absolve all sinners, &c : a power of which there is no mention in Scripture. Nothing like it is

anywhere said. The Church may *require* absolution, but she has no power to *confer* it.

The fourth and fifth instances are to be seen in the Ordering of Priests, and in the Consecration of Bishops. In these Services, the Bishop and Archbishop respectively lay their hands upon the head of the Priest or Bishop, and profess to confer upon him the Holy Spirit of God. *Receive the Holy Ghost*, says the Bishop: pretending to perform an invisable miracle of unknown and incomprehensible magnitude and importance.

These are *signs and wonders* which would mislead the chosen people of God, if they could. The wonder of the present day, is, that such things are still allowed to remain in the *Book of Common Prayer*.

27. ὥστερ γὰρ ἡ δοξαριή] Jesus had cautioned his disciples against *false* signs of his coming: he now gives them a *true* sign. His coming will be like lightning in the sky: sudden, brilliant, universally seen, and unmistakable to all who see it.

28. ὅπου γὰρ ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί] This is a difficult expression: but it seems to be said as a corollary to the preceding verse. The position of a carcase lying on a plain, may be discerned from a distance by the birds of prey flocking to it: so the coming of the Son of man will be attended with clear indications of his identity. But as this is an unfulfilled Prophecy, every solution of it must be offered with humility, and received with caution. The *sonnia* of the Greek and Latin fathers of the Holy Catholic Church over this verse, may be seen in Wordsworth's note.

32. τὴν παραβολὴν] i. e. *this present parable*. Jesus had been speaking in figurative language: and now he interrupts the *Parable* by an illustration, which perhaps was suggested by a fig-tree then in sight. It is supposed by many students of Prophecy that we may now see the Budding of the Fig-tree: and so far as the Church of Rome is concerned, there can be no doubt that judgment upon her has begun long ago, and is still in progress: nothing can be more degraded than her position at the present day. But other signs seem to be wanting, and to say οὐπω ἐστὶ τὸ τέλος.

34. ἡ γενεὰ αὕτη] i. e. the Jewish *race*: a wonderful prophecy, which to this hour is fully and notoriously accomplished. So said Moses, Levit. xvi. 44.

36. οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι] This expression is not free from difficulty: but a careful examination of the words of Scripture may enable us to understand it. But before we enter upon this question, it may be well to premise what principles of interpretation ought to be excluded. The opinions of the Arians are *nilil ad nos*: our business is with the written Word of God. The Athanasian Creed is of no authority at all upon the matter: for that is a document drawn up in the very worst style of Eccle-

siastical disputation : affecting to dispose of difficult theological questions by mere autocratic assertion, and damning every one who does not agree to what is there said. To such arguments, the simple answer is, *Somnium*. Our business is, not to pay compliments to the Holy Catholic Church, but to elucidate the meaning of the *written* Word of JEHOVAH. Matthew says, *οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος*. Each of these expressions seems to include Jesus Christ. *Οὐδεὶς* is obviously an unlimited expression. Then *οἱ ἄγγελοι τῶν οὐρανῶν* must mean the messengers who are sent from heaven to earth ; the greatest of whom was Jesus Christ himself. For *ἄγγελος* in Scripture is sometimes said of a man, Mar. i. 2, sometimes of a created Angel, Mat. xviii. 2, sometimes of JEHOVAH, Apoc. x. 1. And so it is said in V. T. that JEHOVAH sent JEHOVAH : Zech. ii. 9, and iv. 9, and vi. 15. Therefore if the sentence ended at *οὐρανῶν*, it would affirm that Jesus did not know. But then come the words *εἰ μὴ ὁ πατήρ μου μόνος* words, which are not an ordinary expression, and which must be explained by Scripture, and by that alone. The words of Mark xiii. 32, are *οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ*. That is the common reading : but the Vatican MS, followed by Tischendorf, reads, *οὐδὲ ἄγγελος ἐν οὐρανῷ*, which perhaps is better ; but the comparison of those readings is beside the present question. The words of Mark are worthy of all attention : for he adds *οὐδὲ ὁ υἱός*, which is wanting in Matthew : a striking proof of the independence of Mark's narrative. But there is no discrepancy between Mark and Matthew : for the words of Matthew, *οἱ ἄγγελοι τῶν οὐρανῶν*, include the Son, as has been said. Thus the words of Mark appear to be of equal import, but of greater precision. Each historian confirms the other. And then it is most important to observe that Mark as well as Matthew, adds the remarkable expression *εἰ μὴ ὁ πατήρ* a wonderful proof, that both wrote under the guidance of one and the same Spirit. What then is the meaning of the expression, *οὐδεὶς οἶδεν, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ* ; It is impossible to understand this as a simple affirmation that the Son is ignorant : for if that had been intended, nothing would have been easier than to say, *περὶ τῆς ἡμέρας ἐκείνης οὐδεὶς οἶδεν εἰ μὴ ὁ πατήρ μου μόνος, ὁ δὲ υἱός οὐκ οἶδε*. But that is not said : the words are otherwise arranged ; and as they now stand, *εἰ μὴ* must, according to all principles of sound criticism, be understood to qualify all and every part of the preceding proposition. So that the whole must be understood thus : *οὐδεὶς οἶδεν εἰ μὴ ὁ πατήρ οὐδὲ ὁ υἱός οἶδεν, εἰ μὴ ὁ πατήρ*. This is the legitimate expansion of the sentence. The phrase *εἰ μὴ* is one of very frequent occurrence in N. T. and it is commonly used to qualify a negative preceding : but these passages of Matthew and Mark, although alike each to each, are not exactly like any other passage in N. T. They must therefore be interpreted by themselves. And they

have been antiently supposed to mean that the Son will not *reveal* the time which JEHOVAH knows. This is a Scriptural interpretation: and it is satisfactory to find that it is consistent with the principles of fair criticism applied to the Greek text. The Son knoweth not, *εἰ μὴ ὁ πατήρ* i.e. the knowledge is not to be divulged.

XXV. 1. *τότε ὁμοιωθήσεται*] This Prophecy is now in part fulfilled. But the end is not yet. The symbols are not altogether free from difficulty, although none of them are peculiar to this Parable. But here it is painful to read the ridiculous interpretations which have been offered by Ecclesiastical writers. Some, who have not half read the subject, affect to solve every difficulty by mere autocratic assertion. Others, aware of their own ignorance, but unwilling to acknowledge it, offer a tiresome *sermon* instead of an explanation: expending a great many words, but conveying no information to the reader. Such *Notes on the Parables* are very reverend indeed, but they are not altogether satisfactory to the student of Scripture. Our business is to elucidate Scripture as far as we may, by the use of the keys which Scripture itself affords.

— *δέκα παρθένοι*] The first question is, Who and what are intended by the ten bridesmaids? And this may be partly answered from Scripture. For according to the whole tenor of Scripture, JEHOVAH is said to be married to the Jewish *ἐκκλησία* or people: and in N. T. Jesus often calls himself the *bridegroom*, and evidently so here. The Jewish people are his *bride*: Apoc. xxi. 2, 9. But if so, then the symbol of the *bridesmaids* must intend something of a like nature to the *bride*: therefore they can mean nothing else than ten other *ἐκκλησίαι*, i.e. religious classes or congregations. Beyond this, it seems impossible at present to particularise them. The end is not yet.

— *λαβοῦσαι τὰς λαμπάδας*] This is an easy symbol, and one of frequent occurrence in Scripture. *Light* is the symbol of righteousness: *darkness* of sin. Rom. xiii. 12, Jam. i. 17, Mat. v. 14, &c. Then, as an artificial lamp diffuses light to man during the hours of natural darkness, so it is used in Scripture to symbolise the Word of God, which is the source of spiritual light to man: e.g. Thy word is a lamp unto my feet, Psal. cxix. 105. *ἔχομεν τὸν προφητικὸν λόγον, ὃ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν ἀνυχμῇ τόπῳ*, 2 Pet. i. 19. And this agrees exactly with the preceding symbol of the *παρθένοι*. These maidens, i.e. the *ἐκκλησίαι* of God, are the depositaries of his written Word, and it was their duty to keep alive among mankind the knowledge of that Word. All this is shortly expressed in the Apocalyptic symbol, Apoc. i. 20: *αἱ ἑπτὰ λύχναι ἑπτὰ ἐκκλησίαι εἰσὶ*. The *ἐκκλησίαι* are called *candlesticks* or *lamp-stands*, i.e. repositories of the lamps which give spiritual light to mankind.

— *ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου*] These words seem to

embrace a very long time : in fact the whole interval between the death of Jesus Christ, and his second coming, when his Bride will have made herself ready : which is still future. The Gentile *ἐκκλησία* had gone out to meet the Bridegroom, *i. e.* had embarked upon their Christian mission, soon after the death of Jesus Christ. And the words of Jesus, here and in other places, had prepared his disciples to expect that a very long interval would elapse before his second coming. The words of Luke xii. 35, *ἑτοιμασάντων ὑμῶν οἱ λύχνοι καύόμενοι*, &c. seem to belong to this prophecy. But one of the remarkable features of this Parable, is, that although the Bridegroom and the Bridesmaids are mentioned, not a word is said about the Bride : the most interesting person is passed over in silence. And there was reason for this. She had not yet made herself ready. For at the time when this Parable was spoken, the future Bride was driving a bargain with Judas Iscariot for the purchase of Jesus at the paltry price of thirty pieces of silver. No wonder then that her name is not mentioned. Here is to be seen the exquisite urbanity and delicacy of the language of Scripture.

2. *πέντε φρόνιμοι καὶ πέντε μωροί*] This is a symbol which men cannot fully explain before the event : none but JEHOVAH knows exactly who are the wise, and who are the fools, among mankind.

3. *οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον*] Oil is a Scriptural symbol of the Holy Spirit of God, and it has been so interpreted here : 1 Sam. x. 1, and xvi. 13. Psal. xlv. 7, &c. As the common lamp requires to be fed with oil, so the knowledge of the Word of God in the heart of man, requires to be continually refreshed by the operation of God's Holy Spirit. But the symbol of the Lamp seems to carry with it a further allusion. There was a festival at Athens, at which it was proposed to swift runners in succession to run with a lighted torch from end to end of a race course : if the torch went out, the runner lost the prize, and handed over the torch to his successor. Pausan. Att. p. 30. This is alluded to by Ar. Ran. 1087 :

λαμπάδα δ' οὐδεὶς οἶδός τε φέρειν ὑπ' ἀγυμνασίας ἔτι νυνί.

Other poets, struck by the allusion which the race-course suggested, transferred the symbol of the Lamp to the duration of human life : *e. g.*

*Inde brevi spatio mutantur sæcla animantum,
Et quasi cursores, vitæ lampada tradunt.* Lucret. ii. 78.

Ipse Epicurus obit decurso lumine vitæ. Id. iii. 1055.

Qui prior es, cur me in decursu lampada poscas? Pers. vi. 61.

The same emblem seems to have been present to the mind of Paul when he said, *τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς*, Acts xx. 24 ; and, *τὸν ἀγῶνα τὸν καλὸν ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα*, 2 Tim. iv. 7. To finish his course

with joy, was to hand over to his successors the Lamp still alight, which he had received: that is, the Lamp of Spiritual life. So it is in the present Parable. The maidens had received the Lamps of Spiritual life, and it was their duty to keep them alight, and shining in the presence of mankind. Mat. v. 16.

δ. *χρονίζοντας δὲ τοῦ νυμφίου*] Here is a lively note of time. The disciples are solemnly warned that a long time would elapse before the Bridegroom will return. And when will that be? The answer is, When his Bride shall have made herself ready: Apoc. xix. 7: an event of which we see no symptom, nor foreshadow, at present. But we know not what a day may bring forth.

— *ἐνύστασαν πᾶσαι καὶ ἐκάθευδον*] Here is an undoubted and obvious allusion to the intellectual and moral darkness of the middle ages. Drugged with the soporiferous medicines of the Holy Catholic Church, the whole of Christendom had fallen asleep. The words of this verse are of precisely the same import with those of Joh. vi. 17, *σκοτία ἤδη ἐγγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς*. And they seem to foreshew the same event. Darkness had overspread the land, while the Bridegroom delayed to come. But Matthew in another place uses the same word, evidently spoken by Jesus with reference to the same event: c. xiii. 25, *ἐν τῷ καθεύδειν τοὺς ἀνθρώπους*: the sleep of the maidens here, is the same with the sleep of mankind in the Parable of the Weeds. And it is material to observe, that, up to this point in the present Parable, there is no difference between the wise and the foolish maidens. All had fallen asleep: whereas it was the duty of all to keep awake: *πᾶσι λέγω, γρηγορεῖτε*. Mar. xiii. 37. It was not until after the maidens awoke, that the difference between the wise and the foolish became apparent. This exactly agrees with history. Before the Reformation, all Europe was asleep under the influence of the Holy Catholic Church. Everybody wished to be called a good Catholic, and to know nothing of Scripture.

6. *μείσης δὲ νυκτὸς κραυγὴ ἐγένετο*] This is the reading of the Vatican MS: the common reading is *κραυγὴ γέγονε*, which is retained by Tischendorf and Wordsworth. But *γένετο* is not a word of usual occurrence in the narrative of N.T. And in the narrative of this Parable, the other verbs are all in the augmented tenses, except *ἔρχονται*, v. 11, but for which D has *ἦλθον*. — *ἰδοὺ, ὁ νυμφίος ἐξέρχεται*] This is the reading of the Vatican MS. and of Tischendorf, and is approved by Wordsworth. The common reading is *ἰδοὺ, ὁ νυμφίος ἔρχεται ἐξέρχεται* which is objectionable on account of the concurrence of *ἔρχεται* and *ἐξέρχεται*. Having thus settled the Greek text, the next thing is to enquire into the meaning of the words of this wonderful prophecy. *Μείσης δὲ νυκτὸς κραυγὴ ἐγένετο ἰδοὺ, ὁ νυμφίος ἐξέρχεται εἰς ἀπάντησιν αὐτοῦ*. This is not a difficult symbol. History

has now unfolded its meaning. The maidens had gone out to meet the Bridegroom. But as he delayed to come, they grew weary with expectation, and were now fast asleep. Fifteen centuries had now elapsed. Suddenly, they are awoken by a cry, telling them to do that which they had originally proposed to do: namely, to go out and meet the Bridegroom. This can mean nothing else than the Reformation. And the symbol exactly agrees with history. Nothing could be more sudden than the Cry of the Reformation which awoke the Christian world in the beginning of the sixteenth century. But *by whom* was the *κραυγή* uttered, which awoke the maidens? The answer is, By Jesus Christ himself: *ἔκραξε φωνῇ μεγάλῃ, ὥσπερ λέων μυκάται* Apoc. x. 3. Matthew and John use the same words, of the same event; *κραυγή* and *ἔκραξε*, which are identical expressions. And John has told us by another symbol, *what* the cry was, which awoke mankind: the Angel *εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεφγμένον* Apoc. x. 2. The Bible was now *printed*: the Little Book was open, to refute the monstrous lies of the Holy Catholic Church. Then, it is said, that, the Cry which awoke the maidens, arose *μέσης νυκτός*. This is a Prophecy of wonderful accuracy, and which exactly agrees with history. Nothing could be grosser than the darkness which overspread the Christian world, immediately before the Reformation. The cause of truth seemed hopeless. The Holy Catholic Church was at the height of its glory and wickedness. The bloodhounds of Ecclesiastical persecution had hunted out and killed the two Witnesses of Jesus Christ, and the Old Harlot was drunk with their blood, when the voice of Luther awoke the Protestant World. The same word, *νυκτός*, is used by Matthew, xiv. 25: *τεράρτη φυλακῇ τῆς νυκτός ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς* evidently foreshadowing the same event.

7. *τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι*] This is an easy symbol: but the language is remarkable. All had fallen asleep: and now, all awoke. The voice of the Reformation awoke the whole of Christendom out of the heavy sleep of ignorance. All awoke, *καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν* that is, the attention of the minds of men, was now directed to matters of theological enquiry. They began to trim their lamps, some with a wish to discover the truth of Scripture, others with a determination to suppress it, if they could. But up to this point in the Parable, no difference has shewn itself between the wise and the foolish maidens: between those who had oil, and those who had not.

8. *αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν*] Here is a key to the meaning of the Parable. The maidens, as has been said, are *ἐκκλησίαι* the oil is the Holy Spirit of God. Thus one *ἐκκλησία* is represented to go to another *ἐκκλησία* and say, Give to us of the Holy Spirit of God. The symbol is so plain and easy, that it is impossible to mistake the meaning of

it. And it alludes to one of the corrupt usages of the Holy Catholic Church. For there the Holy Spirit of God is given away from man to man, by imposition of hands. But the greatest difficulty of the present Parable yet remains: which is, that here the foolish are said to go, not to *fools* who would comply with their request, but to the *wise* who refuse it. And this seems to be a Prophecy which cannot be explained before the event.

— *ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται*] This exactly agrees with history. After the Reformation, those who still adhered to the antient corruptions of the Holy Catholic Church, began to see that her lamp was going out. Her day of glory was overcast. The Reformation had given her a blow from which she has never recovered. And these words have a Scriptural allusion. Prov. xiii. 9. The lamp of the wicked shall be put out. Job xviii. 5, and xxi. 17. The light of the wicked shall be put out, &c.

9. *ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι, μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν*] Here is to be seen the difference between the wise and the foolish among nominal Christians: between the faithful witness of Jesus, and the believer in the Holy Catholic Church. The foolish say to the wise, "Give to us of the Holy Spirit which you have." But the wise answer, "We cannot do that: we have none to spare: all that we have is wanted for ourselves: we cannot impart to you of that which is given by *JEHOVAH*, but by him alone: *πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.*" That is, "Go to *JEHOVAH*: make known your wants to him; for he alone can relieve them: we cannot help you." This interpretation is furnished by other passages of Scripture. *JEHOVAH* is here represented under the symbol of a *dealer in oil*. He *sells* his Holy Spirit to man. But when God *sells*, he does it in a liberal and magnificent way which is peculiar to himself, and wholly different from the practice of the Holy Catholic Church: no money passes into the hands of *JEHOVAH*, Acts viii. 20: what he *sells*, is freely given. Isa. lv. 1. Ho, every one that thirsteth, come to the waters: and he that hath no money, come, buy and eat: come, buy wine and milk, without money and without price. Apoc. iii. 18. *συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς, καὶ ἱμάτια λευκά, ἵνα περιβάλῃς, &c.*

We have now arrived at a point beyond which history has not unfolded the meaning of this Prophecy. But here it may be asked, What is meant by the number of *ten* maidens, and the division into *five* wise and *five* foolish? It seems impossible to answer this question. But it may be observed, that the effect of the Reformation, was, to separate the nominal Christians of Europe into two principal divisions: of whom England, Northern Germany, Denmark, Sweden, and Holland, became ostensibly and generally Protestant: while Austria, France, Italy, Spain, and Portugal, clung with perverse fidelity to the corruptions of the

Holy Catholic Church. This looks something like an equal division on the map of Europe, and with five languages on each side. The Protestant nations lie to the North, and are those in which the Teutonic element predominates: the Roman Catholics lie to the South, among the provinces of the old Roman Empire. But the faithful worshippers of JEOVAH are fully known to none but himself: the members of his ἐκκλησία are not identical with those who belong to any particular *visible* Church. However, one thing is clear: Protestant principles predominate in England; and they are the foundation of England's greatness. But there is plenty of Popery in the Church of England; i.e. in the *Liturgy*, and among the *Clergy*, of the Church of England. Some of the worst corruptions of the Church of Rome are retained in the English Prayer Book. That book is to the Clergy a book of unquestionable authority. But the Laity know better. And the foundation of England's greatness, is, that the Church has no authority over the Laity, and the Clergy have no undue influence among them. God has his ἐκκλησίαν in England, but they are not identical with the Church of England. There are many faithful worshippers of JEOVAH without the Church of England, and there are many concealed Papists within it.

10. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος] The fulfilment of this Prophecy is still future: the Bridegroom has not yet come. And it is impossible to say before the event, what will be. The secret things belong to JEOVAH : Deut. xxix. 29.

13. ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται] These words are wanting in some of the best MSS, and are rejected by Tischendorf. But they are retained by Wordsworth on the authority of other MSS, and there is strong internal evidence in their favour. For if these words are omitted, there will be no answer to ὥσπερ, with which the next sentence begins. But if these words are retained, the sentence will be perfect, and the meaning clear. The Son of man will come—ὥσπερ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους—καὶ ἀπεδήμησεν εὐθέως—μετὰ δὲ πολὺν χρόνον ἔρχεται. This completes the Parable: ἔρχεται and ἔρχεται. But if the words at the head of this note are omitted, the construction will be harsh and obscure, contrary to the practice of Matthew, who is usually overflowing in perspicuity. In the Parables of N. T. ὥσπερ is sometimes put first, and followed by οὕτως, as in Mat. xxiv. 37, 8, 9: sometimes ὥσπερ is omitted before οὕτως *ibid.* 32, 3: sometimes ὥσπερ is put last, in which case οὕτως is often omitted. Mat. xx. 27, 8. ἔστω ὑμῶν δούλος ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, &c. But the present passage, as it is commonly read, is exactly like the following:

δις ταυτὸν ἡμῖν εἶπεν ὁ σοφὸς Αἰσχύλος

ἦκω γὰρ ἐς γῆν, φησὶ, καὶ κατέρχομαι

ἦκω δὲ ταυτὸν ἐστὶ τῷ κατέρχομαι.—

τῇ τὸν Δί', ὥσπερ γ' εἰ τις εἰποι γείτονα

χρήσου σὺ μάκτραν, εἰ δὲ βούλει, κάρδοπον. Ar. Ran. 1154.

εἶπεν ὡςπερ εἶπας there, answers exactly to ἔρχεται ὡςπερ ἔρχεται here. It is difficult to suppose that the words at the head of this note, so necessary to explain what follows, should have been omitted by Matthew himself, and afterwards interpolated by the Librarian.

14. ὡςπερ γὰρ ἄνθρωπος ἀποδημῶν] Nothing can be more unjustifiable than the audacious interpolation of E. V. here: they say, *For the kingdom of heaven is as a man, &c.* Thus they have done all that they could, to obliterate the meaning of Matthew. But they were like *Alford*: they knew nothing of Greek. Leaving them, it may be useful to enquire, what is the force of the particle γὰρ, here; and how can this Parable be taken as a *reason* for the preceding? It is not difficult to see. Jesus had told his disciples to Watch: for ye know not the day in which the Son of man will come: v. 13. *For* it will be like as if a man going abroad had called his servants, &c. v. 14. Μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος, &c. v. 19. Here is the application of this last Parable. The Son of man will come μετὰ πολὺν χρόνον words, which are an amplification of the expression, χρονίζοντος τοῦ κυρίου, in v. 5. This is the *reason*, and the connexion between the two Parables: the disciples are told to be always on the watch; for it will be a long time before the Son of man will come again. It is supposed by some students of Prophecy, that the second coming of the Son of man will follow immediately after the outpouring of the Seventh Apocalyptic Vial: which event, as that Vial is supposed to have already begun to flow, cannot be now far off. But beyond that, we must not be too sanguine in our anticipations. We have no Scriptural measure of the interval of time between the final explosion and destruction of the Apocalyptic Babylon, and the Marriage of the Lamb: and one sign which ought to precede the Marriage, is wholly wanting: there is no symptom as yet, of the Bride having made herself ready.

— ἐκάλεσε τοὺς ἰδίους δούλους] The interpretation of this symbol, and of those which follow in this Parable, so far as they foreshadow events of historical importance, seems to be attended with great difficulty, at present; for the event has not happened: and there is little before the event to shew who are the actors, what are their actions, what are the rewards and punishments which await them. All these questions are to be determined by the judgment of *JEHOVAH*: and none but himself can fully and exactly know who are his servants, nor how they have served him, nor what are the talents which he gave to them and for which they are accountable. All this is sealed up until the time of the end.

18. ὤρυσεν ἐν τῇ γῇ καὶ ἀπέκρυψε τὸ ἀργύριον] This is a difficult symbol: but it may be explained by another passage in Matthew, where equivalent expressions are used: c. xiii. 44. ὁμοία ἐστὶν ἡ

βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῇ ἀγρῷ, ὃν εὐρὺν ἄνθρωπος ἐκρυψεν, &c. Here we find tantamount expressions; ἄγρος for γῆ, θησαυρὸς for ἀργύριον ἄνθρωπος ἐκρυψεν is common to both narratives. Thus each Parable throws light upon the other, and both appear to relate to the same event. Hence the unprofitable servant in the present Parable, appears to be the Holy Catholic Church, who ἀπέκρυψε the Written Word of God out of sight of man. This interpretation agrees exactly with the preceding Parable, which is inseparably connected with this. The same events are foreshewn in both, but by different symbols. The Written Word of God, represented there by a Lamp, is here compared to a treasure of money: the ἐκκλησία, there called παρθένοι, are here δούλοι and the failing of the Lamps there, answers to the hiding of the treasure here.

23. εἰσελθε εἰς τὴν χαρὰν] i. e. εἰς τοὺς γάμους of v. 10. *Rejoicing* is said for *feasting*, as in 1 Kings i. 40, &c.

30. τὸν ἀχρεῖον δούλον ἐκβάλετε] This expression exactly answers to ἐκλείσθη ἡ θύρα in v. 10, evidently foreshewing the same event: some were admitted to the Banquet, and some were excluded.

31—46.] Alford on this passage offers some very reverend observations. In his earlier editions he had favoured us with a *sermon* full of emptiness and egotism, but marvellously meagre in Scriptural learning. But in his third edition he has added a postscript, in which he *thinks it proper to state, that he does not feel by any means that full confidence which he once did, in the exegesis there given, &c.* This is a step in the right direction. He has now begun to see what others had seen long before. And if he shall ever add to his other accomplishments a little knowledge of Greek and of Scripture, he may perhaps arrive at the discovery that the estimate which he has now formed of the merits of a part of his own performance, may, with benefit to himself, and without loss to his readers, be extended to the whole.

XXVI. 7. ἀλάβαστρον μύρου] Alford here cites Suidas: ἀλάβαστρον ἄγρος μύρου μὴ ἔχον λαβὰς with which derivation Alford appears to be very well satisfied. But Suidas is totally mistaken in that and in another derivation which he gives there: ἀλάβαστοι δέ εἰσι λήκνοι ὧν οὐκ ἔστι λαβέσθαι διὰ λειότητα which last agrees with Etym. M. v. ἀλάβαστρον. But if this is *sapere*, *malim errare*: for in truth the *cruse* is called ἀλάβαστος or ἀλάβαστρον, not because it is without handles, nor because one cannot take hold of it, but from the raw material, ἀλάβαστος, of which it is made: just as we say *a glass*, or *a copper*, &c. An alabaster vase may be with or without handles, according to the fancy of the workman. Athen. 206. C. ἀπὸ τῆς ἀλαβαστρίτιδος προσαγορευομένης πέτρας. Photius: Λήκνον τὴν τοῦ μύρου Ἀττικοὶ καλοῦσιν ἀλάβαστρον ἀρετικῶς δὲ τὸν ἀλάβαστρον εἶπεν Ἡρόδοτος. But Photius is mistaken in his reference: for Herod. iii. 20, does not

say τὸν ἀλάβαστον, but simply μύρου ἀλάβαστρον. But Aristophanes is exactly in point:

ἐς τὸν ἀλάβαστον κύβον εἰρήνης ἔνα. Ach. 1053.

ἔπειτ' ἀλάβαστος εὐθέως ἤξει μύρου

αὐτόματος, ὁ σπόγγος τε καὶ τὰ σάνδαλα. Crates, Athen. 268. A.

15. τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν] The character of Judas Iscariot appears from this and other passages of Scripture, to be symbolical of the Bishop of Rome. He is here represented as driving a bargain with the High Priests, by virtue of which, he, for a valuable consideration, would put Jesus in their power. This exactly represents what afterwards took place in the Holy Catholic Church. Any thing was to be had there, by those who could pay for it. The Bishop of Rome says to his Priests, "You bring money to the Holy See; levy contributions from the people to the Revenues of the Church: and I will put Jesus Christ into your hands." This the Bishop *pretends* to do, by persuading the people that there is no salvation out of the Church, and by *consecrating* Wafers which a Priest may carry about with him, and produce to the people, and say, *This is Christ*, &c. These are some of the *répata ψεύδους* of the Holy Catholic Church. 2 Thess. ii. 9. But we must always bear in mind that other *répata ψεύδους*, which if not equally gross, are at least equally reprehensible, have been to this hour retained by the Reformed Church of England.

18. πρὸς τὸν δεῖνα] It seems from this expression, which is peculiar to Matthew, that Jesus gave the *name* of his entertainer to the disciples; and that Matthew in his narrative suppressed the *name*, for fear of unpleasant consequences to the bearer of it. Matthew, who went to his house, must have known what his name was. Mark and Luke do not appear to have known the name: probably because the other disciples were unwilling to divulge it: a remarkable instance of unanimity among them all. But Mark and Luke add, what Matthew had omitted to mention, that Jesus *also* gave to the disciples a *sign* by which the house might be found: from which it would seem that the entertainer of Jesus was a secret disciple, unknown to the twelve. Thus each Evangelist confirms and explains the other.

21. εἰς ἐξ ὑμῶν παραδώσει με] The whole of this dialogue is typical of the speculations of early Christians about the Apocalyptic Antichrist: who is now believed by Protestants to be the Bishop of Rome. Judas Iscariot was a type of Antichrist, as appears by the expression *νῖος τῆς ἀπωλείας*, which occurs only twice in N.T. and is severally applied to them, Joh. xvii. 12, 2 Thess. ii. 3. It was a matter of intense interest among early Christians to discover, who and what was Antichrist, and when would he come? At length the study of Scripture taught them that Antichrist was among themselves. This is represented by the words before us. Jesus said so.

22. μήτι ἐγώ εἰμι] The disciples, astonished and alarmed at what they heard, now apply to Jesus for more accurate information. This exactly agrees with history. Luther at first suspected that the Pope was Antichrist, and was troubled at his own discovery: but a more extended acquaintance with Scripture left no doubt upon his mind that he had discovered the truth.

23. ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει] These words, as given by Matthew, seem to be little more than a repetition and amplification of what was said before: but John is more precise. The future Antichrist would be no foreign invader, but εἰς ἐξ ὑμῶν.

24. ἀνθρώπων ἐκείνων—ἄνθρωπος ἐκεῖνος] These words may seem at first sight to be mere words of course: but the student of Scripture will recognise in them an allusion to the ἄνθρωπος ἐκεῖνος of Mat. xviii. 7, and ἄνθρωπος τῆς ἀμαρτίας of 2 Thessa. ii. 3.

25. ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν, εἶπε, μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ, σὺ εἶπας] This anecdote is peculiar to Matthew, and is in fact a wonderful prophecy, which is fulfilled in our own time. Judas applies to the WORD OF GOD for information about himself: *Am I the traitor?* and the answer is, *Thou art.* After this solemn warning, he leaves the room, and acts out his treacherous design. The whole of which scene is typical of other events which time has since unfolded. Judas Iscariot is a type of the Bishop of Rome. His Holiness knows enough of Scripture now, to enable him to discern the signs of the times in which he lives. He must now see that Judas is a type of himself. But his heart is not changed. One of the most wonderful signs of the present day, is, that the Bishop of Rome has not the common sense and honesty to come forward and acknowledge before God and man that himself and his predecessors are Antichrist, and that the Holy Catholic Church is τέρας ψεύδους. And this is foreshewn by the Apocalyptic prophecy. Judgments would be ineffectual to produce repentance in the Great City: ἐμασῶντο τὰς γλώσσας αὐτῶν—καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. Apoc. xvi. 10, 11. And we are assured by the same token, that the Bishop of Rome will continue obstinate in his hypocrisy, until the clouds which are now rolling over his head, shall crack and burst in sheets of living fire. Apoc. xvi. 18, and xviii. 8. Gen. xix. 24.

26. τοῦτό ἐστι τὸ σῶμά μου] There is no difficulty in these words, taken by themselves: but much difficulty has been created by the ridiculous interpretations of the Holy Catholic Church. Jesus gave to his disciples a piece of bread, and said, τοῦτό ἐστι τὸ σῶμά μου: just as he says in another place, ἐγώ εἰμι ὁ ἄνθρωπος τῆς ζωῆς, Joh. vi. 35, &c. But the reader of Scripture will observe, that in this account of the institution by Jesus of the Celebration of the Last Supper, not a word is said about the difference between Priest and Layman: no Priest is

necessary to the Ceremony: there is no reason why a Layman should not administer the Bread and Wine to himself, and to his family. The efficacy of the Ceremony is, not in the person nor in the office of him who administers the elements of bread and wine, but in the *heart* of him who receives them. The object of the institution was, to keep alive among Christians the necessity of the Atonement of Jesus Christ, to the salvation of man: and those who take that doctrine to heart, are figuratively said to eat the body and drink the blood of Jesus Christ. And it must be observed, that no *special* blessing is said to follow the celebration of this supper: what we know, is, that Jesus gave the institution to his disciples, and explained to them what it meant. Our reward is foreshewn in the *general* promises of JEHOVAH: e.g. 1 Sam. ii. 30. Mat. xviii. 20, &c.

29. οὐ μὴ πῖω ἀπ' αὐτοῦ] Jesus is said to have *eaten* with his disciples after his Resurrection, Luke xxiv. 43, Joh. xxi. 12, but not to have drunk *wine* with them.

31. σκανδαλισθήσθε ἐν ἑμοὶ ἐν τῇ νυκτὶ ταύτῃ] These words seem to convey a prophetic intimation of the long night of intellectual darkness that was about to overspread the Christian world.

40. εὐρίσκει αὐτοὺς καθεύδοντας] This event appears to have a symbolical meaning. The disciples had been solemnly charged to keep awake; but they were now fast asleep: in the mean time the Son of Perdition, who had sold Jesus to the High Priests, was insidiously approaching under cover of the darkness. This exactly represents what afterwards took place in Christendom. The disciples of Jesus sank into the heavy sleep of ignorance: and the Bishop of Rome took advantage of it, to make Jesus Christ a mere puppet in the hands of the Priesthood. But it is satisfactory to be able to add that the palmy days of the Holy Catholic Church are all over, now. The tables are turned against the Clergy. The rest of mankind are wide awake, running to and fro, and increasing knowledge of every kind. The Church alone sleeps, in the heavy slumber of imaginary infallibility, and actual incorrigible ignorance.

45. ἀναπαύεσθε—ἰδοὺ] An interval of time, perhaps an hour, during which Jesus watched, while the disciples slept, must be supposed to have elapsed between these words.

— εἰς χεῖρας ἁμαρτωλῶν] i.e. ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ, v. 47. Here is an ominous allusion to the future wickedness, of the Bishops and Priests of the Holy Catholic Church. They may honour themselves with pompous titles: but Jesus tells us that their real name is ἁμαρτωλοί.

49. προσελθὼν τῷ Ἰησοῦ εἶπε, χαῖρε βαββί· καὶ κατεφίλησεν αὐτόν] In this act of Judas Iscariot is foreshewn the future Bishop of Rome. Judas pretends to be in intimate communion with the Son of God: approaches him as a friend: gives him the salutation of peace, ἐνωπιον τῶν ἀνθρώπων· and then delivers him

up to the Priests, his enemies. This exactly represents what is done in the Church of Rome. The Pope calls himself Vicar of the Son of God: pretends to hold the keys of the kingdom of heaven in his own hand as successor of Peter: tells all heretics that *without doubt they shall perish everlastingly*: and then sells his master, Jesus Christ, as one would a puppet, into the hands of a Diabolical Priesthood. The *kiss* of Judas seems to be alluded to in the Psalm xli. 9; The man of my peace hath lifted up his heel against me: cited Joh. xiii. 18. It was the kiss of peace: but it was a cry of Peace, where there was no peace. Jerem. vi. 14. So it is in the Romish Church: the Bishop of Rome calls himself a Christian: and his Priests are called *Reverend*: under which titles they carry on everlasting war against JEHOVAH. Moreover, the paltry price of thirty dollars, for which Judas sold his Master, seems to have its antitype in the ridiculous usages of the Roman Catholic Church. The Priest produces a consecrated Wafer, and says, *This is Christ*. Nothing can be more contemptuous than the treatment there of Jesus Christ. This is foreshewn by the Prophecy, Cast it unto the potters: a goodly price that I was valued of them: Zech. xi. 13. But when we find fault with another Institution, we must always bear in mind, that some of the worst corruptions of the Romish Church, are retained to this hour by the Reformed Church of England. Nothing can be more unjustifiable, than to teach us to believe in the *Holy Catholic Church*, and to tell us that such was the *Creed* of the Apostles. But these are corruptions, which the Dignitaries of the Church of England appear to be quite willing to retain.

51. *etc*] This appears from John xviii. 10, to have been *Peter*: but Matthew wrote while Peter was alive, and purposely suppressed his name for fear of unpleasant consequences to him. This is a very antient opinion, but it has been feebly attacked by a very reverend trifler of the present day.

53. παρακαλῆσαι τὸν πατέρα μου] These words are a remarkable testimony to the human nature of Jesus. So long as he continued in his *natural* body, he must ask of JEHOVAH for supernatural aid, if he desired it: but when he entered into his glory, he had parted with all the incidents of humanity, and resumed the attributes of JEHOVAH: ἐδόθη μοι πάντα ἐξουσία, Mat. xxviii. 18. So we read that after he was glorified, he gave Holy Spirit to his disciples, Joh. xx. 22: but when in his natural body, he asked of God in prayer for the gift of Holy Spirit to himself: Luke iii. 21. But the modern Bishop, in his natural body, professes to do that which is said to have been done by none but Jesus, nor by him until after he had put on a glorified body.

56. τοῦτο δὲ ἔλεον γέγονε] These words are spoken by Jesus. He often tells his disciples that the scene passing before their

eyes, is a fulfilment of some antient Scripture. That he did so in this instance is proved beyond a doubt by the words of Mark xiv. 49, ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. So John, xv. 25. Besides which, the word γέγονεν is never used by Matthew in narrative, but is part of a speech wherever it occurs. In narrative he would not say γέγονε, but ἐγένετο.

— τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον] It is impossible to mistake the lesson intended to be conveyed by this incident. Jesus had just before instituted the ceremony of the Last Supper: a ceremony which is remarkable for its extreme simplicity. The disciples were taught by this ceremony to keep alive the remembrance of the Atonement of Jesus Christ. But not a word is said in Scripture about the future efficacy of this ceremony. The Churchman talks about *the mysterious Sacrament of the Holy Eucharist*. But no such thing is said in Scripture. The Atonement of Jesus Christ is indeed a mystery: but the Last Supper is not in Scripture called a *mystery* nor a *sacrament*. Here we read, that immediately after the Last Supper, Judas went out to betray his Master, the three chosen disciples fell fast asleep when they were told to keep awake, then they all forsook him and fled, and then Peter in the most shameful manner denied all knowledge of his Master, three times over, in the presence of his enemies. Not one of the disciples had the moral courage to stay and suffer with him. Such were the first fruits of the Last Supper. The whole anecdote seems intended to put us on our guard against attaching undue importance to the observance of a ceremony. A like incident is mentioned, Exod. xxxii. 19, where Moses broke the tables on which the commandments were written by the finger of God: an incident apparently designed by JEHOVAH to prevent the tables from being made an object of idolatrous worship. So 2 Kings xviii. 4.

Moreover, the event which is here related, appears to have a typical meaning. The disciples whom Jesus had chosen out of the world, all forsook him and fled. But these eleven disciples, omitting Judas, were indeed the faithful disciples of Jesus, and the future Witnesses of his Resurrection, and of the New Covenant: Luke xxiv. 48, Acts i. 8, 22, &c. And although they now fled under the instinct of self-preservation, they returned to their duty as Witnesses of Jesus, soon afterwards. Thus the eleven disciples appear to represent the Faithful Witnesses of Jesus in a later age. But they fled when Jesus was taken by the High Priests and Elders of the people. It is easy to see the meaning of this event. The Jewish dispensation was typical of the Christian: the High Priests and Elders represent the Bishops and Clergy of the Holy Catholic Church. Thus the event here related appears to be a concealed Prophecy, which exactly agrees with the Apocalyptic Symbol, and with history. 1. Jesus was a prisoner in the hands of the High Priests and Elders. That is,

the Bishops and Clergy of the Holy Catholic Church had locked up the Word of God. 2. The disciples forsook him and fled. That is, the Witnesses of Jesus disappeared out of Christendom: Apoc. xi. 7. Every heretic was exterminated. *Jam nemo reclamavit*, was the boast of the Holy Catholic Church immediately before the Reformation: a state of things exactly described by the words of Jesus, uttered on this occasion: *αὕτη ἡμῶν ἐστὶν ἡ ἄρα, καὶ ἡ ἐξουσία τοῦ σκότους*. Luke xxii. 63. The reader will observe that the *Protestants*, here represented by the disciples, are expressly named in Scripture: they are called *μάρτυρες*, Apoc. xi. 3. They were now exterminated, and the triumph of the Holy Catholic Church appeared to be complete. But it was not destined to last long. 3. *Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμῖν, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν εἰς αὐτοὺς καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν*. Apoc. xi. 11. The same event which was foreshewn to John in Apocalyptic Vision, is typified by the actual occurrences which are recorded in the Gospels. When Jesus was taken prisoner, his faithful witnesses disappeared under cover of the darkness. This was on the night of Thursday, but in Jewish computation the beginning of Friday, reckoning from the sunset of Thursday. Jesus died on Friday afternoon. He awoke out of the sleep of death on Sunday morning. This, in the language of the Gospels, is called *μετὰ τρεῖς ἡμέρας*. Mat. xxvii. 63, &c. For in this computation, fractions of days are not noticed, and the whole of the first and last days is included: so that *μετὰ τρεῖς ἡμέρας* means on the next day but one. But when the Scriptural note of time expressly mentions a fraction of a day, we must descend into more minute computation, and measure with more accuracy. Now the capture of Jesus, the disappearance and flight of his disciples, and the death of Jesus, all took place on the same day: i. e. between sunset of Thursday, and sunset of Friday. Then, *μετὰ τρεῖς ἡμέρας*, Jesus awoke. This was before Sunrise on Sunday morning: Joh. xx. 1. Twelve hours after this event, will be *μετὰ τρεῖς ἡμέρας καὶ ἡμῖν*. Did anything then happen? Let us hear John. *Θόσος οὖν ὀψίας τῇ ἡμέρᾳ ἐκαίην, τῇ μὲν τῶν σαββάτων, — ἦλθεν ὁ Ἰησοῦς — καὶ ἐνεφύσησε, καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον*. Joh. xx. 19, 22. Here then is a *sign*, corresponding to the Apocalyptic Prophecy. When Jesus was taken prisoner, his disciples forsook him and fled. Then followed a short interval, during which there was no Witness of Jesus. The triumph of the Power of Darkness was complete. But after three days and a half, the Breath of Life from God entered into the Witnesses, and they stood upon their feet: not to forsake him as before, but to go abroad and preach the Gospel to all Nations. Thus the events recorded in the Gospel, are typical of other events which time would bring forth. Here is foreshewn the history of the Reformation. The Holy Catholic Church had persecuted to death the Witnesses of

Jesus, and they had wholly disappeared out of Christendom. *Jam nemo reclamat*, &c. was the boast of the Holy Catholic Church in May 1514. Three years and a half from this time will bring us to November 1517. This interval is called in Prophecy *ῥεῖς ἡμέραι καὶ ἡμῶν*. In November 1517, began the Reformation under Luther. Then the Breath of Life from God entered into the Witnesses, and they stood upon their feet: not to be driven again into the Wilderness, but to become a mighty army, and to give a death-blow to the Holy Catholic Church.

59. καὶ τὸ συνέδριον ὅλον ἐξήκουσεν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ] Here is a type of the proceedings of the Holy Catholic Church. The word ὅλον is a note of identity. To suppress the Word of God, has always been the study and practice of the Holy Catholic Church. In order to accomplish her object, she seeks ψευδομαρτυρίαν and with good reason; for if the truth were commonly spoken out and attended to, the monstrous idol of the Holy Catholic Church would not endure for a single day. What can be more absurd than to teach us to believe in the Holy Catholic Church, and to tell us that such was the Creed of the Apostles: a Creed of which we find no traces in Scripture. But this is a truth which the Churchman endeavours to keep out of sight. He has one word for God, and two for the Church: that is, for himself, and for those who agree with him in opinion. The Church may tell us that man ought to believe whatever the Church teaches: but the reader of Scripture knows all such teaching to be ψευδομαρτυρίαν. Jerem. xvii. 5.

60. ὕστερον δὲ προσελθόντες δύο] The common reading here adds ψευδομαρτυρες: but that word is wanting in B, and is rejected by Tischendorf. What these witnesses said, was not ψευδομαρτυρία.

63. ἐξορκίζω σέ] The conduct of the High Priest here is a sample of the subsequent proceedings of the Holy Catholic Church. He examines Jesus as a witness: administers to him a solemn oath: obliges him to speak: and then rejects his testimony, and condemns him to death because he had spoken the truth. A more absurd perversion of justice cannot be imagined. But the whole scene is typical. The Word of God was rejected, because it did not agree with the previously formed opinion of the συνέδριον ὅλον: that is, because it was contrary to the faith of the Holy Catholic Church. And the like to this may be seen, not only in the history of the corrupt Church of Rome, but also in the Reformed Church of England, and in our own day. Thus, on the 23d of July 1858, the Bishop of Exeter, speaking in the House of Lords, was quite shocked and overpowered, because another Bishop (of Ripon) had declared his opinion to be, that marriage with the sister of a deceased wife was not forbidden by Scripture: whereas a Canon of the Church had declared that such a marriage is forbidden by Scripture. So that according

to the Bishop of Exeter, a man must not read his Bible in order to learn what Scripture allows or forbids: but must be content to take the meaning of Scripture to be that which is laid down by the *Canons* of his Church. The reader of Scripture may well indeed be shocked to hear such an opinion expressed by a Bishop of the Church of England: but he must not be overpowered by it: for a Bishop ignorant of Scripture, is a character which is foreshewn to us by Scripture itself.

64. *τῆς δυνάμεως*] *i. e.* of Almighty Power: the force of the Greek article is not expressed in E. V. See Luke xxii. 69.

75. *ἔκλανε πικρῶς*] The fall of Peter exhibits a striking illustration of the words of Jesus, Mat. xix. 30, and xx. 16: *Οὕτως ἔσονται οἱ πρότεροι ἔσχατοι*. Peter had been the first of the disciples, Mat. x. 2: but by his shameful denial of his Master, he fell below them all: and this is gently but plainly expressed in the words of the Angel, as related by Mark, xvi. 7: *ἔπατε τοῖς μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ*.

XXVII. 2. *παρέδωκαν αὐτὸν τῷ ἡγεμόνι*] Here is an ominous symbol of future persecutions by the Holy Catholic Church. In order to put Jesus to death on a charge of blasphemy, the High Priests and Elders deliver him over to the Civil Power, and raise a popular clamour against him. Their example has been followed by the Bishops and Clergy of the Holy Catholic Church. So long as they had the power to persecute the faithful and true Witnesses of God, they did so. They left off, when they could go on no longer. In free and happy England they have no power. The Archbishop of Canterbury cannot touch the Layman except with his pen, and that is a weapon which a Layman can handle as well as His Grace. All are free here, except the Clergy.

3. *μεταμελήθεις*] *i. e.* *regretting* what he had done. Ar. Nub. 1114. *χωρεῖτε νῦν, ὅμαι δέ σοι ταῦτα μεταμελήσειν* a phrase which is exactly opposed to the common expression *ἐλπίγον μοι μέλει*. So it was with Judas. He regretted what he had done, but his heart was not changed. There is a great difference between *μετεμελήθη* and *μετενόησε*. But this incident appears to have a symbolical meaning. Judas Iscariot is a type of the Bishop of Rome: and he is here said to express his regret for his treachery towards Jesus: he says *ἡμαρτον παραδοῦν αἷμα ἀθώον*. Now these words exactly represent the *unrepented* guilt of the Holy Catholic Church: for the greatest mistake that she ever made was in the immolation of so many hecatombs upon hecatombs of *heretics*, upon the altar of diabolical error and delusion. And it may be that the Bishop of Rome has now found out his mistake. The contempt into which the See of Rome has fallen, cannot be a matter of ignorance to His Holiness. He must now see, that he is nothing more than a political puppet in the hands of the great Powers of Europe. This agrees with the Apocalyptic Symbol: *ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη*, Apoc. xvi. 10. But then it

must be observed that Judas Iscariot *confesses* his error to the High Priests and Elders, but to them only: he does not humble himself before JΕΗΟΥΑΗ, but seems to have died unrepented. So it is with his Antitype. There is no repentance on the part of the Bishop of Rome. And this is also foreshewn in the language of the Apocalypse: οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. They bit their tongues, i. e. μετεμελήθησαν, but οὐ μετενόησαν. Apoc. xvi. 10, 11.

— οἱ δὲ εἶπον, τί πρὸς ἡμᾶς; σὺ ὄψαι] The High Priests and Elders are symbolical of the Bishops and Clergy of the Holy Catholic Church. And this incident seems intended to illustrate the folly and absurdity of a man confessing his sins to *the Church*; who has no power to absolve the sinner, nor to forgive his sins, nor to retain them. But all these powers are most falsely attributed to herself by the Church of England.

9. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου] This passage is not free from difficulty. For the words which follow, are not to be found in Jeremiah: but something like them is found in Zechariah. Upon which *Alford* observes: *The citation is not from Jeremiah, and is probably quoted from memory and inaccurately: we have similar mistakes in two places in Acts, and in Mark ii. 26, &c.* These are very reverend observations, and well worthy of the Dean of Canterbury. If there had been a μὲν unfollowed by δὲ, a *nominativus pendens*, a *dativus commodi*, or an *ecclastic ἴνα*, the Dean would have favoured us with a copious *exegesis*, accompanied with a direction to see Winer's Greek Grammar, or Bernhardy's Syntax, &c: but on a point of real difficulty and high interest, we find *altum silentium*. All that *Alford* tells us, is, that Matthew is mistaken here, as Mark and Luke are in other places. But a less reverend expositor may hesitate to affirm such a proposition. For in order to prove that Matthew is mistaken in his citation, it must be shewn to us that Matthew certainly had the words of Zechariah, and no other words, present to his mind, when he wrote thus: and how can that be shewn, unless by revelation? But if we may venture to differ from so very reverend a writer as *Alford*, we may perhaps arrive at the discovery that there is no mistake at all in the passage of Matthew; but, on the contrary, that the finger of JΕΗΟΥΑΗ may be read in every word of it. Now in order to do justice to this important question, we must first write out the words of the Greek text. These appear to be as follows:

καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, οὐ ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, καὶ ἔδωκα αὐτὰ εἰς τὸν ἀγρόν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

Where the reader may observe that instead of ἔδωκαν, which is the common reading, I have written ἔδωκα. For this excellent

reading, I am indebted to Tischendorf: who, however, has not adopted it; but he states it to be the reading of three MSS: and there is very strong internal evidence in its favour. For if we read *ἔδωκα*, then *ἔλαβον* also must be understood in the first person: and this will exactly agree with Zech. xi. 13, from whom the first few words are taken. But besides that, *ἔδωκα* is absolutely required by the concluding words *καθὰ συνέταξέ μοι* for if the true reading were *ἔδωκαν*, then we ought to find *αὐτοῖς* in the place of *μοί*. The speaker means to say that the directions of JEHOVAH were followed out: which is aptly expressed by saying, "I did as JEHOVAH had directed me." But to say that *They* did as JEHOVAH directed *me*, would be contrary to all logical propriety. The word *συνέταξεν* is used in only one other place in N. T. viz. Mat. xxvi. 19, *ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς*. Where the reader may observe that after *ἐποίησαν* we find *αὐτοῖς* so, before *μοί* we ought to find *ἔδωκα*, and not *ἔδωκαν*.

— *καὶ ἔλαβον τὰ τριάκοντα ἀργύρια*] These words are evidently, and without any alteration, taken from Zech. xi. 13.

— *τὴν τιμὴν τοῦ τετιμημένου*] i. e. *The price of the Precious One*. These words are not exactly the same as we now read in Zechariah: but the substance of them is found there. The Good Shepherd, who is valued at thirty silvers, is himself the WORD OF JEHOVAH, Zech. xi. 11: who is here most appropriately called, *The Precious One*: a mystical designation of the Messiah. So, 1 Sam. iii. 1. The WORD OF JEHOVAH was *precious* in those days. This is exactly the meaning of the word *τετιμημένος*. E. g.

καὶ χρυσὸν τιμῆντα καὶ ἄργυρον. Σ. 475.

ἢ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμῆντα. λ'. 326.

καὶ χρυσοῖο τάλαντον ἐνέικατε τιμῆντος. θ'. 393.

Thus *τιμῆ* is said of gold, the *precious* metal. But *ὁ τετιμημένος* here means the same as *ὁ ἀγαπητός*, which in the Gospels is never said of any but Jesus Christ. For *ἀγαπητός*, when said of a saleable article, answers exactly to our word *dear*: e. g.

ὅπου γε τοῖς θεοῖς μὲν ἡγορασμένον

δραχμῶν ἄγω προσβῆτιον ἀγαπητὸν δέκα.

Menand. Athen. 146. E. and 364. D.

The design of the speaker here is to contrast the paltry price of thirty silvers, with the inestimable value of the Shepherd for whom that price was paid, and who is therefore called *τοῦ τετιμημένου*: the same design appears in the words of Zech. xi. 13.

— *ὃν ἐτιμήσαντο ἀπὸ νιῶν Ἰσραὴλ*] i. e. *whom they had bought of the sons of Israel*. These words do not at all appear in Zechariah. But they seem to allude to the history of Joseph, who was a

type of Jesus Christ, and who literally was *bought of the sons of Israel*, and for a very small sum, Gen. xxxvii. 28 : a purchase which afterwards led to most important results.

10. *καὶ ἔδωκε αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμείου*] These words do not appear in Zechariah, nor elsewhere in V. T. Zechariah says, *I cast them to the potter*. But not a word is there said about the potter's field. And, to give money to the potter, would rather seem to mean, to buy his *pots*, than to buy his *field*. Thus if we hear that a man's money all goes to the Baker, the first meaning that suggests itself, is, that the money is expended in the purchase of *bread* : not that he buys the Baker's *field*. The meaning of those words of Zechariah will be considered presently : but our first business is with the words of Matthew. From what has been said, it is clear that when Matthew wrote these words, he was not quoting Zechariah from his own memory, but was writing under the guidance of the Holy Spirit : who has repeated some of the words of Zechariah, and has added to them other words, and has applied the whole to the events which were passing in the time of Matthew. But what is meant by the Purchase of the Potter's field ? For that appears to be a fact of no historical interest. Is it possible to suppose that the sole end and aim of the Prophecy, was, to tell us that thirty dollars would be expended in the purchase of a Potter's field ? That would look like a Mountain after years of labour, producing a mouse. We must therefore enquire whether something more than meets the eye, be not here intended. And to this enquiry we are directed by the Holy Spirit himself : who tells us to look for the Prophecy, not in Zechariah, but in Jeremiah. Accordingly we turn to Jeremiah, and from that to other places, and we find the following :

Arise and go down to the Potter's house, and there I will cause thee to hear my words.—O house of Israel, cannot I do with you as this Potter ? saith JEHOVAH. Behold, as the clay in the Potter's hand, so are ye in my hand, O house of Israel. Jerem. xviii. 2, 6.

But now, O JEHOVAH, thou art our father : we are the clay, and thou our Potter : and we all are the work of thy hand. Isa. lxiv. 8.

Wo to him that striveth with his Maker.—Shall the clay say to him that fashioneth it, What makest thou ? Id. xlv. 9.

Here then is a key to the meaning of the Prophecy. The purchase of the Potter's field was in itself an event of no importance : but it is symbolical of an event of the highest interest to Man. For the Potter represents JEHOVAH : the clay in his field represents the race of man : and the purchase of the Potter's field, represents the REDEMPTION OF MANKIND.

The Scholar will be reminded of the words of the Greek Poet, Ar. Av. 686 :

δολιγοδρανείες, πλάσματα πηλοῦ, σκιοειδέα φύλ' ὁμνητά.

And now returning to the words of Zechariah, we may observe that he does not say, Buy the Potter's field : but he says, Cast it unto the Potter : words, which may be fulfilled by buying the Potter's field ; but which may also mean, Buy his *pots*. And in fact, both meanings were included in the same expression : and both have been fulfilled : one in a literal sense, and one in the sense which was mystically foreshewn. The learned reader will now judge for himself, whether there is any mistake in these words of Matthew : and whether there is not some slight mistake on the part of *Alford*, who, without any fitness for the task, has undertaken to edit the Greek Testament.

13. Πιλάτος] Tischendorf has restored this reading. The earlier editions of N. T. read Πιλάτος, which cannot be right : for Pilatus must be like Torquatus, Dentatus, &c. *media fesa*.

17. Βαραββάν ἢ Ἰησοῦν] Some MSS. read Ἰησοῦν Βαραββάν, ἢ Ἰησοῦν &c. and this was the reading of Tischendorf in his 2d ed. Lips. 1849. But in his last ed. 1859, he has returned to the common reading. But it is not improbable that Ἰησοῦν Βαραββάν may be the right reading. For Βαραββάν is merely a patronymic, and Ἰησοῦς, i. e. *Joshua*, was always a common name among the Jews. Besides, *Bar-Abbas* means *Son of the Father*, and it seems to have been the design of Matthew to oppose the *nominal* Father-son, to the *ANointed* Son of God. But the contrast will be far more striking if the name of Jesus was common to both. And not only that, but the structure of the sentence seems to require it ; Ἰησοῦν Βαραββάν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν two names against two. Thus, in the common editions of Athenaeus, 321. A. we read : Ἐπίχαρμος ἐν Ἡβας γάμφ·

καὶ χελιδόνες τε μύρμαι· τοῖ τε κολιᾶν μείζονες
ἐντὶ καὶ σκόμβρων, ἀτὰρ τῶν θυννίδων γε μήρονες.

Where the Scholar cannot fail to see that something is wrong : for what are *μύρμαι* ; and what is the meaning of the first half-line ? and where is the connexion between that, and what follows ? The true reading seems to be,

ταὶ χελιδόνες τε, μύρμαι τε, κολιᾶν μείζονες
ἐντὶ καὶ σκόμβρων, ἀτὰρ τῶν θυννίδων γε μήρονες.

Now the sentence is complete in all its proprieties : the Poet says, these two are greater than those two, but less than the others. *Μύρμαι* is a word of Epicharmus, according to Athenaeus 312. C. Ἐπίχαρμος δ' ἐν Μούσαις χωρὶς τοῦ σ' μύρμαινας αὐτὰς καλεῖ, οὕτωςι λέγων·

οὐτε γόγγρων ὦν τι παχέων, οὐτε μυραιῶν ἀπῆς.

But the writers of N. T. were most accurate writers : and for the best of all reasons : for who created the Greek language ? *JEHOVAH*. And for what purpose ? As a casket to contain its

last and best treasure, The Book of the New Covenant. That is JEHOVAH'S BOOK. And in no other Book are the beauties of the Greek language seen to so great advantage. But these things are φωνάκια ξυμετοῖσιν ἐς δὲ τὸ πᾶν, ἐρμηνέων χαρίζει. However, it seems that there is strong internal evidence in favour of the reading of Ἰησοῦν Βαραββᾶν. But it is a difficult question to say what is intended by these names. And yet some of the names of persons in N. T. seem to have a symbolical meaning, as we shall see presently.

21. οἱ δὲ εἶπον, Βαραββᾶν] The Jews rejected the Righteous One, and asked for ἄνδρα φονέα to be given to them : Acts iii. 14. This seems to foreshew what afterwards happened in Christendom. The Word of God was rejected : i. e. the knowledge of Scripture was lost : and then, instead of worshipping JEHOVAH in spirit and in truth, mankind were taught to worship the monstrous idol of the Holy Catholic Church : ἄνδρα φονέα. Murder was the pastime of the Holy Catholic Church, when she had the power to put heretics to death. Καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν. Apoc. ix. 21. Then, if anything is intended by the name of Barabbas, it would seem to allude to the blasphemous titles afterwards assumed by the Bishop of Rome : such as *Vicarius Filii Dei*, &c.

29. πλέξαντες στέφανον ἐξ ἀκάνθων] i. e. plating a crown of wicker. The meaning of these words has been generally misunderstood. Instead of ἀκάνθων, it is commonly written ἀκανθῶν, and translated *thorns* ; a most absurd expression : for how could a crown be platted of thorns ? Such an operation would be absolute torture to the workman, for it would prick his fingers most dreadfully, while the thorns would sit lightly upon the head of the wearer, and would have no meaning there : for it would be simply impossible to plat thorns into the semblance of a regal crown. The Painter is quite unable to represent such a crown : although he has only to draw upon his own imagination, and not to prick his fingers. Nothing can be more absurd than the paintings, which one may see every day, of Jesus with the Crown of Thorns. The only parallel to such absurdity, is to be found in the *Sermons* that have been written about it. This error seems to be partly attributable to *Jerome*, who thus translates in his Vulgate : *Et plectentes coronam de spinis* : a translation worthy of the Reverend Wiseacre who wrote the famous treatise against *Helvidius*. But before we enquire what it was of which this crown was composed, we must first hear *Alford's exegesis*. He tells us, that *The acanthus with its large succulent leaves, is singularly unfit for such a purpose*. Very reverend indeed. But is it true that the *Acanthus* is singularly unfit for the purpose of plating ? Let us see.

αὐτὰρ ὃγ' ἀνθρίκεσσι καλὰν πλέκει ἀκριδοθήκαν,
σχοινῷ ἐφαρμοσδὼν μέλειται δὲ οἱ οὕτε τι πήρας,

οὔτε φυτῶν, τοσσῆνον ὅσον περὶ πλέγματι γαβῆι.

παντὰ δ' ἀμφὶ δέπας περιπέπταται ὑγρὸς ἀκανθος. Theocr. i. 52.

Et nobis idem Alcimedon duo pocula fecit,

Et molli circum est ansas amplexus acantho. Virg. Ecl. iii. 44.

nec sera comantem

Narcissum, aut flexi tacuisssem vimen acanthi. Id. Georg. iv. 122.

Et circumtextum croceo velamen acantho. Id. Aen. i. 649.

Tyrioque attollitur ostro

Molle supercilium ; teretes hoc undique gemmae

Irradiant ; medio Linus intertextus acantho,

Letiferique canes.

Statius, Theb. vi. 62.

At Myos exiguum flectit acanthus iter. Propert. iii. 7. 14.

Acanthos est topiaria et urbana herba. Plin. Nat. Hist. xxii. 22.

Thus the Acanthus appears to have been commonly used for the purposes of twisting, weaving, and platting, into artificial shapes : and the epithets ὑγρὸς, *mollis*, *flexus*, and *vimen*, denote its fitness for that purpose. The platting of crowns was a very antient usage. They were worn as personal ornaments, or as festive decorations, applied to statues of the gods, given to Olympian victors, &c. Vegetable stalks were used for this purpose. Some made a living by the platting of crowns : others platted for amusement. *E.g.*

τῆλε δ' ἀπὸ κρατὸς χεῖς δέσματα σιγαλόεντα,

ἄμπυκα, κεκρύφαλον τ', ἥδ' ἐπλεκτήν ἀναδέσμην. X. 468.

ἀνεκῆρυντε τῶν ἀσκητῶν τοὺς νικῶντας στεφανώσας Ar. Plut. 585.

κοτινῷ στεφάνῳ· καίτοι χρυσῷ μᾶλλον χρῆν, εἴπερ ἐπλούτει. —

λήροις ἀναδῶν τοὺς νικῶντας, τὸν πλοῦτον ἐὰ παρ' ἑαυτῷ. 589.

ἀλλὰ σέ γ' ὁ Ζεὺς ἐξυλέσειεν κοτινῷ στεφάνῳ στεφανώσας. 592.

παιδάρια πέντε καταλιπὼν, ἄγῳ μόλις Thesm. 447.

στεφανηπλοκοῦσ' ἔβοσκον ἐν ταῖς μυρρίναις. —

ἀλλ' εἰς ἀγορὰν ἀπειμι· δεῖ γὰρ ἀνδράσιν. 457.

πλέξαι στεφάνους ξυνηματιῶους εἴκοσιν.

στεφάνων δὲ τουτωνὶ χύδην πεπλεγμένων. Alexis, Athen. 686. B.

ἀλλ' ἀνίτω μὲν περὶ ταῖς δέraisιν,

περθέτω πλεκτὰς ὑποθυμίδας τις,

καδδὲ χενάτω μύρον ἀδὺ κατῶ στήθεος ἄμμι.

Alcaeus, Athen. 674. D. & 687 D. Bergk. 714.

The same word, ὑποθυμῖς, seems to have been used by Alexis, cited Athen. 678. C.

στεφάνους τε πολλοὺς κρεμαμένους, μελιλωτίνους,

ὑποθυμίδας τε, παντοδαπὰ στεφανώματα.

But the scholar must form his own opinion of the merits of this reading : for the text of Athenæus there, seems to be desperately corrupt. The large succulent leaves of the Acanthus would offer no impediment to the platter, for his business was with the stalks, as Theocritus says ; ἀνθερίκεσσι. But in fact the

large leaves would be rather a recommendation : for Athenaeus tells us, p. 677. F. that Cratinus *κέκληκε τὸν λατὸν στεφάνωμα, διὰ τὸ πάντα τὰ φυλλώδη ὑπὸ τῶν Ἀθηναίων στεφανώματα λέγεσθαι*. On the other hand, a crown *without* leaves seems to have been rather more rare : *e. g.*

φιλύρας εἶχε γὰρ
ὁ παῖς ἄφυλλον στέφανον ἀμφικείμενον. Xenarchus *ibid.* 679. E.

The learned reader may now begin to be of opinion, that the *singular unfitness* is not so much in the Acanthus for plating, as in *Alford* to write an *exegesis* of the Greek Testament. The design of the Roman soldiers here, was simply to make a mockery of Jesus : they put upon him a scarlet mantle, to represent a royal robe : a reed in his hand, to represent a sceptre : and a wicker crown upon his head, to complete the likeness of a King.

32. *ἄνθρωπον ὀνόματι Σίμωνα τούτου ἡγγάρευσαν*] This circumstance is also mentioned by Luke, and a little more fully by Mark. Both of them mention that he was *ἐρχόμενος ἀπ' ἀγροῦ* which is a very material addition. He was coming *from* the country, when they were going *towards* it : which seems to shew that the meeting was not designed, and that he was no follower of Jesus. And the words of Matthew and Mark, *εἶδον* and *παράγοντά τινα*, seem further to shew that he was a stranger, and that the meeting was purely accidental. And the words *ἐπιλαβόμενοι* and *ἀγγαρεύουσι* seem to shew that the service which Simon rendered, was *compulsory*, but not *gratuitous* : he was obliged to carry the cross, but was paid for it. But if so, what does the whole incident mean ? for in what meets the eye, there is no fact of any historical interest. We must therefore look below the surface, and endeavour to trace the finger of *JEHOVAH*. Jesus had said to his disciples, *Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι*. Mat. xvi. 24. These words describe what the disciples ought to have done on this occasion. But they had now disappeared from off the scene. Not one of them had the courage to deny himself, and follow Jesus, in his hour of greatest humiliation. Therefore his Cross must be carried, not by a faithful disciple and a volunteer, but by a stranger and a hireling, pressed into the service. Here was a reproach, which all the disciples must have felt. But one disciple had distinguished himself beyond the rest, by his shameful denial of his Master : and for him, the reproach was edged with bitter irony. The stranger and the hireling bears the name of *Simon*. And now may be seen the reason why Mark has related this incident with more precision of detail, than the other Evangelists : for Mark alone has the words *τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου* words, which were probably supplied to him by Simon Peter, upon whom this incident seems to have made a deep and lasting impression. Moreover

this event has a symbolical meaning. It foreshews what would afterwards happen in Christendom. A mercenary and no disciple, would appear to carry the cross of Jesus Christ, and call himself the *Successor* of Peter. This has been fulfilled to the letter, by the Bishops and Clergy of the corrupt Church of Rome. They carry the Cross everywhere: but they carry it for money.

35. βάλλοντες κλῆρον] The words which follow in the common editions, ἵνα πληρωθῇ—ἔβαλον κλῆρον, are wanting in the best MSS, and are rejected by Tischendorf, and not defended by Wordsworth.

41. ἀρχιερείς ἐμπαίζοντες μετὰ τῶν γραμματέων] In this mockery of the High Priests and Clerks, is foreshewn the future conduct of the Bishops and Clergy of the Holy Catholic Church. Jesus had committed an unpardonable offence: he had spoken out unwelcome truth, contrary to the faith of the High Priests and Clerks assembled in Convocation. In this act, and in its reward, we see the history of the future Witnesses of Jesus. Hundreds of Protestants have been put to death, for no other offence than that they spoke the truth. These murders were called *Acts of Faith*; and the Bishops and Priests of the Holy Catholic Church have stood around the pile, and insulted over the victims with cruel mockery. All this is here foreshewn. To speak out the truth, contrary to the faith of the Church, is an offence which the Holy Catholic Church never forgives.

42. βασιλεὺς Ἰσραὴλ ἐστὶ] The common reading is εἰ βασιλεὺς Ἰ. ε. But εἰ spoils all: and this was seen by Tischendorf, who has restored the true reading. *Gratias agimus.*

45. σκότος ἐγένετο] This phenomenon appears to require no explanation. The sky was overcast with clouds, symbolical of the tempest about to burst upon the Jewish nation. Yet forty days, and Nineveh would be overthrown.

— ἐπὶ πᾶσαν τὴν γῆν] *i. e.* over all *Judea*. This is the obvious meaning of the words in their natural sense: and it agrees with the symbolical meaning. Thus Ar. Nub. 206. αὕτη δὲ σοι γῆς περίοδος πάσης, where the context shews that Ἑλλάς only is intended. Antiphanes, Athen. 74. E.

οἷα δ' ἡ χώρα φέρει
διαφέροντα τῆς ἀπάσης Ἰηπόνικ', οἰκουμένης.

Where again it is plain that Ἑλλάς only is intended. So Luke iv. 14. φήμῃ ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ· and 37, εἰς πάντα τόπον τῆς περιχώρου, and vii. 17, ἐν πάσῃ τῇ περιχώρῳ· and ii. 1, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. In each of these instances an unlimited expression is used, but which the context shews to be with a limited meaning. So it is here. Jesus had just before said to the High Priests and Elders, αὕτη ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους. Luke xxii. 53. The deed of dark-

ness was now consummated. And in order that the darkness might be felt by the doers of this deed, the Sun was hidden from them: an ominous allusion for those who retained any recollection of the book of Moses. When the children of Israel were in Egypt, darkness was imposed upon the Egyptians; but the children of Israel had light in their dwellings; Ex. x. 23. But now, times were changed, and darkness overcame the land of Israel: a solemn warning that the time was approaching when JEHOVAH would hide his face from them.

50. *κράζας φωνῇ μεγάλῃ ἀφῆκε τὸ πνεῦμα*] The mode of the death of Jesus Christ has been differently explained by Ecclesiastical writers. It is indeed a question of much difficulty and mystery. And necessarily so: for the issues of life and death are in the hands of JEHOVAH, and no man who is on this side of the river, can know what it is to have passed through death, and landed on the other side. Wordsworth, here, supposes that the *φωνῇ μεγάλῃ* was uttered to shew that Jesus laid down his life by his own will, and not from exhaustion of natural force. But this hypothesis is attended with great difficulty: and moreover it does not follow from *κράζαι φωνῇ μεγάλῃ*, that Jesus died by his own will at all; for in fact to die with a loud cry, is one of the symptoms of a violent death. *E.g.*

ὡς ἄρα μιν εἰπύντα τέλος θανάτοιῳ κάλυψε. II. 502, and 855, &c.

ἐνθαδ' ἄμ' εὐχολή τε καὶ οἰμωγὴ πῆλεν ἀνδρῶν,

ὀλλύντων τε καὶ ὀλλυμένων' ῥέε δ' αἵματι γαῖα. Δ. 450.

καδδὲ πέσ' ἐν κονίθι μακῶν, ἀπὸ δ' ἔπατο θυμός. II. 469, and κ'. 163.

αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκλήγοντας,

χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηϊότητι. μ'. 256.

Nor is it easy to suppose that Jesus died by the exercise of his own volition: for if so, how could it be said of him that *ἐν ὁμοιώματι ἀνθρώπων ἐγένετο*; Phil. ii. 7. We know that it is not in the power of man to put an end to his own life by mere volition: and we are not told that Jesus did so here. The passage in John, x. 17, 8, cited by Wordsworth here, is spoken *diverso intuitu*, and must not be used to contradict another Scripture. Jesus there said, *Οὐδεὶς αἶρει τὴν ψυχὴν μου ἀπ' ἐμοῦ· ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ.* But those words must be understood in their largest sense. Jesus is there speaking not of the single fact of his death, but of the whole scheme of his Atonement. To that, his consent was necessary. It was not by compulsion, but of his own free will, that he took upon himself the form of a man, and became *ὑπῆκοος μέχρι θανάτου* Phil. ii. 8. This is what is meant by the words of John, x. 18. On the other hand, the death of Jesus is always said in N. T. to have been the act of his enemies: Mat. xvi. 21. *ἀποκτανθῆναι* xvii. 23. *ἀποκτενοῦσιν αὐτόν* Acts ii. 23. *προσπῆξαντες ἀνείλετε*, &c, words which would not be true, if the death of Jesus had been the

result of his own mere motion. Nevertheless, it is interesting to enquire why it was that Jesus died so soon: for this circumstance appears to have caused surprise to Pilate and others. This might have been accounted for, by what Jesus had previously undergone: in fact must be partly attributed to that. He seems to have passed the whole of the previous night without sleep: he had been subjected to cruel insults: he was left without a friend in the world, in his hour of greatest humiliation. This was enough to break the stoutest heart of man. But, in addition to all these cruel hardships, he bore one burthen which none but himself can tell: JEHOVAH HAD LAID ON HIM THE INIQUITY OF US ALL. Isa. liii. 6. This was his agony in the garden of Gethsemane: this was the grief that bowed down his soul, and brought him near to death. Mat. xxvi. 38. But Scripture has not left us to conjecture, here. The mode of his death is distinctly and expressly told. Matthew says that Jesus *κράζας φωνῇ μεγάλῃ*, died. Luke informs us what were the words of this *φωνῇ μεγάλῃ* to wit, *Πατερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου*. Luke xxiii. 46. These words are cited from Psal. xxxi. 5, and are in fact a Prayer: the wish of the speaker is expressed in the word *παραθήσομαι*. So Mat. v. 48, *ἔσεσθε ὑμεῖς τέλειος* where *ἔσεσθε* is to be understood in an optative or imperative sense. The thing which is *desired*, is said to be *future*. This mode of expression is not peculiar to N. T. but lies in the idiom of the Greek language. Thus those to whom ill is wished, are said by Aristophanes to be *οἰμωζόμενοι*, and *κακῶς ἀπολούμενοι*, phrases which are familiar to every Scholar. So in the words of Luke, *παραθήσομαι* expresses the last Prayer of Jesus on the Cross. And it was immediately answered: as in fact is said by Luke: *ταῦτα εἰπὼν ἐξέπνευσεν*. Here is the Scriptural account of the death of Jesus. It was not by mere exercise of his own will, but by prayer addressed to God, that he passed out of this life. This agrees with all other Scripture. It was not the practice of Jesus to work a miracle for his own personal and private advantage. On the other hand, we know that whatever he asked of God, would be, and was, immediately granted. Mat. xxvi. 53, Joh. xi. 42. And now may be seen the meaning of the words of Mark xv. 39, which are very remarkable: *ἰδὼν δὲ κεντυρίων ὅτι οὕτω κράζας ἐξέπνευσεν, εἶπεν* 'Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ. Where it may be observed that Mark says, not *ὅτι κράζας ἐξέπνευσεν*, but *ὅτι οὕτω κράζας ἐξέπνευσεν*, referring to the words which Jesus had uttered, and which Luke has recorded, but which Mark has omitted. Thus it seems that the Centurion heard the last words of Jesus, and understood their import, and was astonished to see that his prayer was immediately granted. This made him exclaim, *Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν*. Luke xxiii. 47. Where it may be observed that Luke ascribes the Centurion's remark to the same event, but describes it indistinctly

as τὸ γεγόμενον words, which Mark explains to mean ὅτι οὕτω κρᾶζας ἐξέπνευσε. Thus Luke explains Mark, and Mark explains Luke: a wonderful proof, that although divers hands held the pen, One Holy Spirit superintended, and directed the work of all.

— ἀφῆκε τὸ πνεῦμα] These words mean nothing more than ἐξέπνευσεν or ἐξέψυξεν as we should say, *expired*, or *breathed his last*.

The phrase is not peculiar to N. T. *E.g.*

ἐπεὶ δ' ἀφῆκε πνεῦμα θανάσιμῳ σφαγῇ. Eur. Hec. 569.

And a like expression is used by Homer, X. 467.

ῥηκε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε.

Homer never uses the word πνεῦμα, but uses ψυχὴ as its equivalent: *e.g.*

τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς

αὐτὸς δ' ἀμπνύνθη, περὶ δὲ πνοὴ Βορέας

ζώγρει ἐπιπνέουσα κακῶς κεκαφῆότα θυμόν. E. 696.

where it may be observed that ψυχὴ which had fled, returns under the form of πνεῦμα, involved in ἀμπνύνθη. So X. 467, cited above, is presently answered by

ἡ δ' ἐπεὶ οὖν ἀμπνυται, καὶ ἐς φρένα θυμὸς ἀγέρθη. 475.

51. τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη] The rending of the Veil, was a symbol of the end of the Jewish dispensation, and of the opening of the kingdom of heaven to all nations. This has been observed by others. But the same event appears to have a further meaning. In the Jewish Temple were *two* Veils: the first, or outer Veil, screened off the Holy Tabernacle: within this Veil, the Priests on duty might go at all times of the year. The second, or inner, Veil, screened off the Holy of Holies: and herein none might enter except the High Priest, and he only once in the year, when he went in to make an Atonement for the people. But by the death of Jesus Christ, the Law was fulfilled: the Old Covenant was superseded, and the mediatorial character of the Priest was abolished. Our High Priest is Jesus Christ alone: and the Layman needs no other Priest to stand between himself and God. Hebr. ix. But the Jewish Priests had taken pains to defeat the purposes of God. Instead of explaining what was mysterious in Scripture, they endeavoured to mystify what was plain. Mat. xxiii. 4. They added traditions of man to the Word of God, and rendered it of no effect. Mat. xv. 6. They attached immense importance to formal observances, and neglected what was really important. Mat. xxiii. 23. Thus the Jewish Priesthood became a Veil to hide the face of God from man. They shut up the kingdom of heaven before men: they would neither go in themselves, nor allow others to go in who

would. Mat. xxiii. 14. It was now time that such a Veil should be rent asunder : and this was done by the naked arm of JEHOVAH. But the events of Jewish history are symbolical of other events in the history of Christendom. The corruptions of the Jewish Priesthood have been acted over again by the Bishops and Clergy of the Holy Catholic Church. This may be seen at the present day, not only in the corrupt Church of Rome, but also in the Reformed Church of England. The Churchman talks about *Water sanctified to the mystical washing away of Sin, Holy Eucharist, Church Catechism, Apostles' Creed, Holy Catholic Church, &c.*, things which are nowhere named in Scripture, and which ought not to be named out of Scripture. But here it must be observed, that the learned Layman is not in any way hampered by the Doctrines of the Church. His business is with the written Word of God, and with that alone : he knows that man may be mistaken, and that the Holy Catholic Church is no more infallible than the Great Western Railway, or any other Corporate Body. But with those who cannot read Scripture for themselves, the case is different. They are at the mercy of the Priesthood. And the Priests take advantage of the ignorance of the people, and teach many things for which there is no warrant in Scripture. To give one instance ; the Child is taught to say, what is called The Apostles' Creed : a Creed which tells us that the Apostles believed in the Holy Catholic Church. But no such thing is said in Scripture. The Creed is a work of no authority. This is one instance out of many, in which a class of men who call themselves the Church, mix up *τέρατα ψεύδους*, i. e. *monstrous lies*, with the pure Word of God, and then teach the people to believe them. Thus the Priesthood of the Christian Church, like their Jewish predecessors, have shut up the kingdom of heaven in the face of mankind. And this seems to be foreshewn by the Apocalyptic Prophecy : *οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἐπὶ τὰ πληγαὶ τῶν ἐπὶ τὰ ἀγγέλων*. Apoc. xv. 8. Here is an obvious allusion to the rending of the Veil of the Jewish temple. When the Veil was rent, there was liberty to go in. So with the Apocalyptic Temple : no one can go in, until after the Seven Vials have run out. This must mean that there will be a great diffusion of religious light, and explosion of error, after the judgments of God, indicated by the Seven Vials, shall have been accomplished. It is supposed by many students of Apocalyptic Prophecy, that the Seventh Vial has begun to flow just about this time : and the present appearance of the political atmosphere of Europe, favours that hypothesis. If so, the time may be near at hand when the monstrous idol of the Holy Catholic Church shall be ground to powder, and scattered to the four winds of heaven. Dan. ii. 35.

52. *κεκοιμημένων ἁγίων*] Those who die, are frequently said in Scripture to sleep. But this usage is not peculiar to Scripture,

nor to the Hebrew Poets. The same expression is found in Greek Poetry. *E.g.*

ὥς ὁ μὲν αἰθὶ πεσὼν κοιμήσατο χάλκεον ὕπνον. Λ. 241.

εὖτε γὰρ ὁ ποταμὸς Μύρτιλος ἐκοιμάθη. Soph. El. 509.

Πρόμαχος δεδμημένος εὐδῇ Ἐγχει ἔμφ. Ξ. 482.

ὀππόκα πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κόϊλα

εὐδομες εὐ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον. Mosch. iii. 110.

ἴν' οὐμὸς εὐδων καὶ κεκρυμμένος νέκυς

ψυχρὸς ποτ' αὐτῶν θερμὸν αἶμα πίεται. Soph. O. C. 621.

In fact, the resemblance between Sleep and Death is so obvious that the Master-Poet could not fail to notice it: *e.g.*

ἐνθ' ὕπνῳ ξύμβλητο, κασιγνήτῳ Θανάτῳ. Ξ. 231.

ὕπνῳ καὶ θανάτῳ διδυμάσιν. II. 672.

— ἡγέρθη] They awoke *in glory*: 1 Cor. xv. 43. This awaking must not be likened to that of Lazarus and five others mentioned by Wordsworth here, which were merely cases of restoring suspended animation: Lazarus was indeed awoke, but only to natural life, and was still subject to death, like every body else on this side of the river; Joh. xii. 9, 10: so of all the rest. But this awaking was of the same kind with that of Jesus Christ himself: they awoke with glorified bodies, and joined Moses who had previously done the like, Luke ix. 31; and Elias, who had passed at once into glory without the intervention of death: 2 Kings ii. This awaking of a few, may perhaps be intended to symbolise the first resurrection of Apoc. xx. 5.

53. ἀγίαν πόλιν] This is a rare expression in N. T. and seems to have a symbolical meaning. Mat. iv. 5, Apoc. xxi. 2, and xxii. 19.

55. γυναῖκες πολλαί] Mary, the mother of Jesus, was present on this occasion, Joh. xix. 25. But she is not mentioned by Matthew, nor Mark, nor Luke: from which it may be inferred that Mary was still alive when their Gospels were written. John appears to have written after her death.

56. Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσή μήτηρ] This Mary must not be confounded with the Mary of Mat. xiii. 55, and Mar. vi. 3, who was the mother of another James and Josés and other children. For *that* Mary was the mother of Jesus: and if Matthew had named her, he would have put her name first, and would have called her the *mother of Jesus*. But it seems on comparing this passage with Mar. xv. 40, and Joh. xix. 25, that *this* Mary was the wife of Klopas, and that her son James was known by the name of *μικρός* i. e. *short of stature*, Luke xix. 3. It has been supposed by some Ecclesiastical writers, that this James was the same with the Apostle James, son of Alphaee. But that hypothesis is not required by Scripture, and is attended with great difficulty. For if this Mary was the mother of the Apostle

James, then she must have been the wife of Alphee : and if so, then Alphee must be the same with the Κλωπᾶς of Joh. xix. 25. And that might be : for as John has nowhere named Ἀλφαῖος, he might intend the same person by another name : just as the *Nathanael* of John seems to be the *Bartholomew* of the other Evangelists. But, unfortunately for that hypothesis, we find the same name of Κλωπᾶς, or Κλεόπας, and apparently the same person, in Luke xxiv. 18 : and as Luke has elsewhere named Ἀλφαῖος, viz. Luke vi. 15, Acts i. 13, it is unreasonable to suppose that Luke intended him by the name of Κλεόπας here. Besides which, we seem to see in Luke xxiv. 10, the three women of Mat. xxvii. 56, Mar. xv. 40, and Joh. xix. 25 : among whom the mother of Zebedee's sons is called by Mark Σαλώμη, by Luke Ἰωάννα, and by John *the sister of the mother of Jesus* : and then, the mother of James and Joses is called by Luke Μαρία Ἰακώβου, i. e. *Mary wife of James* ; and by John Μαρία ἡ τοῦ Κλωπᾶ. So that Ἰάκωβος of Luke xxiv. 10, seems to be the same with Κλωπᾶς of Joh. xix. 25, and Κλεόπας of Luke xxiv. 18. Nor is there anything improbable in this : for if Ἰάκωβος were another name of Κλεόπας, that would account for the name of his son Ἰάκωβος and if Ἰωάννα were another name of Σαλώμη, that would account for the name of her son Ἰωάννης. Luke ii. 61. Thus *Little James* and his brother *Joses*, seem to have been sons of another *James*, who was also called *Kleopas* or *Klopas* : and that is all that we know of them.

— ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου] Her name appears from Mar. xv. 40, and xvi. 1, to have been Σαλώμη and she seems to be the same with Ἰωάννα of Luke xxiv. 10. She was sister to Mary the mother of Jesus, Joh. xxv. 19 : so that John and James, sons of Zebedee, were first cousins to Jesus. Here is an answer provided by JΕΗΟΥΑΗ, to the monstrous lies of the Holy Catholic Church. Where the ἀδελφοὶ of Jesus are mentioned in N. T. the Churchman says, "Ἀδελφοὶ must be rendered *cousins* : for you must not suppose that Joseph, who was married to Mary, ever dared to assert his privilege of a husband : far from it : you must for ever believe that Mary died an old maid ; according to the faith of the Holy Catholic Church." Εἰς ἕγωγ' ἐξηγρόμην. But the reader of Scripture will observe that Zebedee's sons, who really were first cousins, are nowhere in N. T. called the ἀδελφοὶ of Jesus.

64. μῆπορ ἐλθόντες οἱ μαθηταὶ αὐτοῦ] The common reading here adds *ευκρός* but this word is wanting in divers MSS. and is rejected by Tischendorf. In this narrative is shewn the folly and misery of the Jewish Priesthood, and their inability to defeat the purposes of JΕΗΟΥΑΗ. They knew not that a Spiritual Body was not to be restrained by bars and bolts like a natural subject. Thus the precautions which they took to prevent the resurrection of Jesus, became a proof of the fact of it : as has already been illustrated by other writers. But beyond what meets the eye, the whole of this incident has a symbolical mean-

ing. The Spirit of God has here foreshewn, what would afterwards come to pass in Christendom. A time would come, when the Word of God would be buried under ground: *θησαυρὸς κεκρυμμένος ἐν τῷ ἄγρῳ*. Mat. xiii. 44. The recovery of the dear treasure would be accomplished by human industry, favoured with the blessing of God. One only power would be exerted to suppress the truth, but in vain: which power is here foreshewn to be, the influence of the Bishops and Clergy of the Holy Catholic Church.

XXVIII. 1. *ὅψε δὲ σαββάτων*] This must mean the night between Saturday and Sunday. During the sabbath, all had rested. Luke xxiii. 56.

2. *σεισμός ἐγένετο μέγας*] This earthquake appears to have taken place before the arrival of the women, but after Jesus had awoke: so that when the women arrived at the tomb, the Angel was already there, the stone was rolled away, and the tomb was empty. Mar. xvi. 4, Luke xxiv. 2, Joh. xx. 1. Here Matthew exactly agrees with the other Evangelists. But it is remarkable, that not one of the Evangelists has related *in chief* the awaking of Jesus: but all refer to or take notice of it, after the event, as a fact already accomplished. Why was this? If we may take the awaking of Jesus to be a sample of that of his disciples, it would seem to follow that the awaking of man out of death into spiritual life, will never be a matter of history for the writer on this side of the river: and this hypothesis will agree with other Scripture. Thus we are nowhere told of the awaking of Moses: Scripture does not inform us when that happened: but in Luke ix. 30, we hear of him as one already awake, and with a glorified body. This, it may be observed, was *before* the death of Jesus. Matthew has recorded, that after the awaking of Jesus, divers holy ones who had slept, awoke, and came into the holy city, and shewed themselves to many; Mat. xxvii. 52: but who they were, and to whom they shewed themselves, Matthew was not permitted to reveal. All that we can make out, is, that they appear to have been Jews. Abraham, Isaac, and Jacob, seem to have been already awake at the time of the calling of Moses. Ex. iii. 6, Mat. xxiii. 32. And analogy would lead us to suppose that many of the servants of Jesus Christ, who died after his death, have awoke long ago, and are now alive in glory. In fact, the dead seem not to sleep for long, and to awake irregularly and independently, according to the discretion of JEHOVAH.

— *σεισμός μέγας*] This, as has been said, appears to have taken place after the awaking of Jesus. And that agrees with the Apocalyptic symbol of the Resurrection of his Witnesses, Apoc. xi. 11, after which, *ἐγένετο σεισμός μέγας*, *ibid.* 13. Nor is that the only point of resemblance between the two events: for as with the Roman soldiers here at the tomb of Jesus, so φόβος μέγας ἔπρεσεν ἐπὶ τοὺς θεσποῦντας, at the Resurrection of his

Witnesses; Apoc. xi. 11. The Holy Catholic Church has a mortal dread of the publication of the truth. And again, as Jesus awoke in glory, so his Witnesses ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, Apoc. xi. 12. And it may be here observed, that while a modern expositor in the pride of his own powers of *exegesis* can see nothing but mistakes in the narrative of Matthew, Mark, Luke, &c. a less reverend, but more humble, reader of Scripture, may see in the same narrative, abundant and astonishing proofs of the power of God, and of the wisdom of God. 1 Cor. i. 24.

— ἀπεκύλισε τὸν λίθον] The common reading adds ἀπὸ τῆς θύρας but these words are wanting in B, and are rejected by Tischendorf. The Angel had rolled away the stone, not in order to let the body out, but in order to shew that the body was not there. In the case of Lazarus, Joh. xi. 41, it was absolutely necessary that the stone should be removed, in order for Lazarus to come out with a *natural* body: but such a process was wholly unnecessary for Jesus, who awoke with a *glorified* body. So, Acts xii. 10, the doors of the prison must be opened to let Peter out: but no such process was necessary to let the Angel in. A spiritual body is not restrained by the laws which govern the movements of a natural body.

6 ἴδετε τὸν τόπον ὅπου ἔκειτο] The common reading here adds ὁ Κύριος a miserable interpolation, breaking the continuity of a speech, which, without those words, is remarkable for its simplicity and beauty. Besides which, it is contrary to the practice of Matthew to use the phrase ὁ Κύριος, meaning Jesus. But those words are here wanting in B, and in some other MSS. and are rejected by Tischendorf: a most excellent emendation.

9 αἱ δὲ προσελθούσαι ἐκράτησαν αὐτοῦ τοὺς πόδας] Jesus had previously shewn himself to Mary Magdalene, who was one of these women: Mar. xvi. 9, Joh. xx. 14: and on that occasion he said to her, μή μου ἅπτου Joh. xx. 17. How then could she embrace his knees, as she is said to have done here? But the explanation of that seeming difficulty belongs to the notes on John. This verse, in the common editions, begins with the words ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, but which are wanting in B, &c. and are rejected by Tischendorf.

10 ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου] There is no difficulty in this expression, except to the Churchman. He has taken his vow at Ordination, and while he keeps it, he can only believe according to the faith of the Church. But the words are free from all difficulty. As Jesus had no father upon earth, his ἀδελφοὶ must mean *Sons of the same mother*, i. e. of Mary. And John has been careful to record the same expression: πορεύου πρὸς τοὺς ἀδελφοὺς μου, Joh. xx. 17. It is indeed a very remarkable incident. The brethren of Jesus do not appear to have believed on him before his death, Joh. vii. 5: which must have been a great grief to Mary, Luke ii. 35. This will account for the circumstance, that

when Jesus hung upon the Cross, he commended his mother Mary to the care of his beloved disciple John : not because she had no other son of her own, but because her own sons were unworthy of her : Joh. xix. 26. Nevertheless, the first care of Jesus after his Resurrection, was to shew himself to his *brethren*, who had refused to believe on him in his lifetime. 1 Cor. xv. 7. And their conversion seems to have followed : Acts i. 14. Thus the first act of Jesus, after his resurrection, was to send a message of grace and peace to his disciples who had forsaken him, Mat. xxviii. 7 ; to Peter who had disowned him before mankind, Mar. xvi. 7 ; and to his brethren who had refused to acknowledge him while he lived, Joh. xx. 17. The unbelief of the brethren of Jesus, seems to have been exactly and literally foreshewn in the words of David, Psal. lxi. 8 : I am become a stranger unto my brethren, and an alien unto my *Mother's children*. Joh. vii. 3.

12. ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις] In this miserable proceeding of the Jewish Priesthood, may be seen how the children of this world were wise in their generation : Luke xvi. 8. If the reporters of the truth had been common men like Peter and John, they would have had a flogging and imprisonment for their reward : Acts iv. 1, and v. 40. But a Roman soldier could not be dealt with in that way. Whereupon the Venerable Priests deliberate in Convocation, and then bribe the soldiers to spread a false report. In all this proceeding, is foreshewn the subsequent conduct of the Bishops and Clergy of the Holy Catholic Church. When the Civil Power lent itself to the Councils of the Church, then Heretics were summarily disposed of, by burning at the stake : but as the Laity have now found out that the Church is not quite so wise as she professes to be, a more cautious mode of proceeding is adopted by her. The Suppression of the Truth is to be purchased by bribes. And this is the practice of the Reformed Church of England at the present day. She bribes her Ministers to suppress the truth. When a Priest is ordained, he promises, *so to minister the Doctrine of Christ, as this Church hath received the same* : so that if the Priest shall afterwards arrive at the discovery that his Church is mistaken, he may not dare to say so. Then again the Priest promises that *he will reverently obey his Ordinary, and other chief Ministers, and submit himself to their godly judgments*. The effect of this, is, to leave no freedom of thought to the Priest. He may read his Bible, but he must not dare to interpret it contrary to the faith of his Church ; else he would come under the censure of his Bishop, to whose *godly judgment* he must submit himself. Thus the Clergy of the Church of England are bribed to suppress the truth. Most of them are men of moderate means, which are quite unable to bear the enormous expenses of an Ecclesiastical suit. In this way the power of teaching is taken away, from those whose

profession is to teach. This is a monstrous evil, which is well worthy of the attention of the Legislature of Great Britain. All men here are free, except the Clergy. There are many able, learned, and honest men, among the Clergy of the Church of England, who know and who feel that the continuance of this state of things is a great evil: but the Bishops in Convocation, are content to let these things remain as they are.

16. *eis to opos oû ἐτάξατο*] Matthew now hurries to a conclusion. This appointment to meet on the mountain is mentioned here for the first and last time. And it does not certainly appear whether the events which follow, or any or either of them, took place there or elsewhere, nor whether at any one time, or at divers times.

17. *οἱ δὲ ἐδίδασκαν*] This is a remarkably short way of noticing what every other Evangelist has related at some length. The reason seems to be, that Matthew wrote *first*, when many of the disciples were still alive: besides which, Thomas, who distinguished himself beyond them all by his unbelief, appears to have been twin brother to Matthew. John who survived them all, was at liberty to write many things which the earlier Evangelists had omitted.

18. *ἔδōθη μοι πᾶσα ἐξουσία*] These words have been misunderstood by Ecclesiastical writers. Jesus when he became *ἄνθρωπος*, *ἐκένωσεν ἑαυτὸν* i. e. disrobed himself of the attributes of JEHOVAH, Phil. ii. 7. But now he had entered into his glory, Luke xxiv. 26; and had resumed all his former attributes: Omnipotence among the rest.

19. *πορευθέντες οὖν μαθητεύσατε*] This is the common reading, and it is also the reading of B. But some MSS. omit *οὖν*, which makes a most harsh construction, displeasing to the ear, and wanting in logical propriety. Jesus tells his disciples, "The Son has now resumed his attributes of JEHOVAH: *therefore* baptize all nations into the name of the Father, and of the Son," &c.

20. *ὥς τῆς συντελείας τοῦ αἰῶνος*] This expression is not free from difficulty. Because the same expression, *συντέλεια τοῦ αἰῶνος*, is used by Matthew in other places to denote the time when a future event of high interest will happen on this Earth: e. g. *τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος*; c. xxiv. 3. Where *συντέλεια τοῦ αἰῶνος* is used in the same way as *πλήρωμα τοῦ χρόνου*, Gal. iv. 4, and points to the fulfilment of a time foreshewn by the Holy Spirit of God. So Mark i. 15, *πεπλήρωται ὁ καιρὸς*. But it is difficult to understand the words of Jesus in the same way, here. For if so, it would follow that after the *συντέλειαν τοῦ αἰῶνος* he will *cease* to be with his disciples. But the same expression may denote indefinite duration: e. g. *οὐ μῆκετι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα*. Mat. xxi. 19. *ἵνα μὴν μεθ' ὑμῶν εἰς τὸν αἰῶνα* Joh. xiv. 16. So here *συντελείας τοῦ αἰῶνος* seems to mean The end of all time.

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